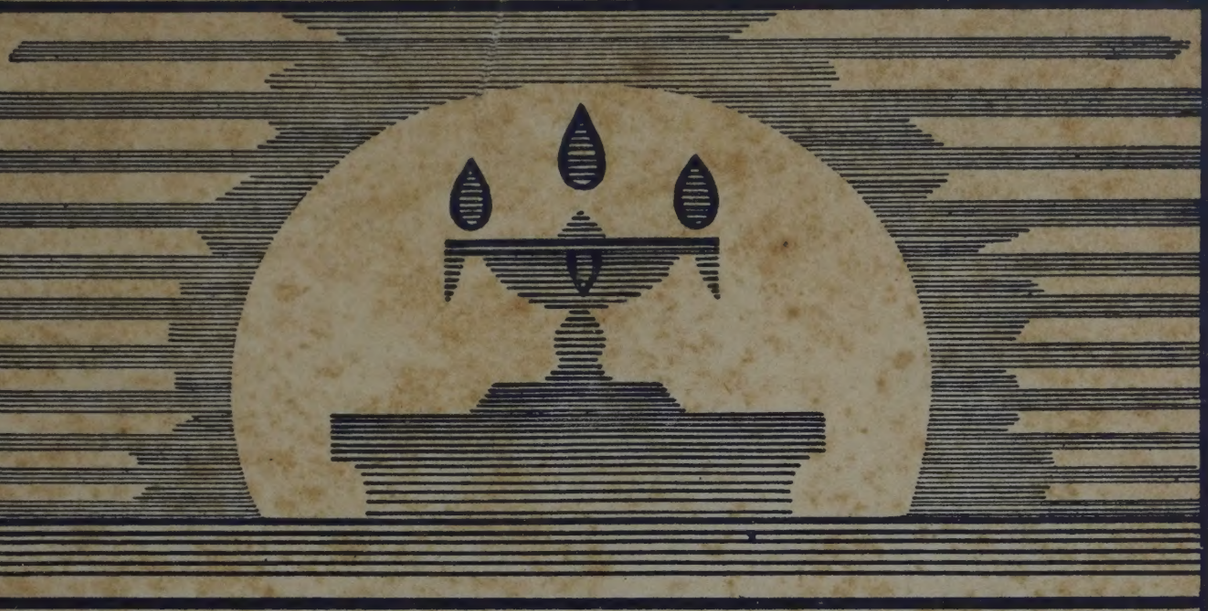

The ARYAN PATH

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"THEOSOPHY HALL," NEW MARINE LINES — BOMBAY, INDIA

9304

THE ARYAN PATH

ORGAN OF THE INDIAN INSTITUTE OF WORLD CULTURE

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CONTRIBUTIONS—The Editor is responsible for unsigned articles only and is not necessarily in agreement with the views of the contributors, to whom free expression of opinion is given.

SUBSCRIPTIONS—THE ARYAN PATH is published monthly. No subscriptions are accepted for less than twelve months, but subscriptions may begin with any desired number. All orders should be accompanied by the necessary remittance to the Manager, THE ARYAN PATH, 1/1, Bugle Rock Road, Bangalore 4, or to our London Office at 62, Queen's Gardens, London, W. 2.

PRICES:

India—Single copy 75 *naye paise*; per annum Rs. 6.00

Europe—Single copy 1*s*. 6*d*; per annum 12*s*. or equivalent.

Americas—Single copy 35 cents; per annum $3.00

All post free

Back numbers are available on special application

THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.

—The Voice of the Silence

VOL. XXXII JANUARY 1961 No. 1

A MANTRA FOR MEDITATION

[DURING 1961 we propose to reprint some of the editorials which appeared in our early volumes and which we feel have a message for today. The first in this series was published originally in July 1931 and indicates the means of seeking communion with "the Spirit in the Body."—ED.]

Nothing is more wretched than a man who traverses everything in a round, and pries into the things beneath the earth, as the poet says, and seeks by conjecture what is in the minds of his neighbours, without perceiving that it is sufficient to attend to the dæmon within him, and to reverence it sincerely. And reverence of the dæmon consists in keeping it pure from passion and thoughtlessness, and dissatisfaction with what comes from gods and men.

—MARCUS AURELIUS

WE are fast approaching a time when even large masses of people will evince recognition of the world which lies within each one of us, and which shapes for each the world without. Dependence on objects is giving place to dependence on ideas. This is a long step towards the world within. Happiness is more and more seen to be the product of a creative intelligence in the human heart. Some if not many recognize that the creative action of the heart increases in proportion as thirst for objects of sense decreases. In passing it might be pointed out that a consideration of this decrease brings a subtle perception which refines and does not destroy our sense-life.

Both these facts are surrounded by a great deal of vagueness. Many vaguely feel that God is within but they have obviously not yet arrived at a clear-cut perception of the truth, for such perception revolutionizes the whole of life. Some few vaguely recognize that between creative moral intelligence and sense-life there is intimate kinship, but they have not begun educating themselves to ascertain its nature and depth.

In every country of the world the thinking few are deliberately turning to the God *within*—the unchanging Consciousness which is the witness of the ever-changing subjects of thought and objects of sense. "The Spirit in the Body" is gaining for Itself a deserved place among the most advanced concepts of today.

"The Spirit in the Body" is a veritable *mantra,* i.e., it has the power of enlightening the mind which repeatedly meditates on it. It is a simple seed-idea with the power to fructify abundantly. One of the earliest effects of meditation on this *mantra* is the new value it compels us to give to the body, which is the Holy of Holies, and which has come well-nigh to be poisoned by monkish superstition and to be degraded by scientific materialism.

Marcus Aurelius calls the Spirit in the Body the Dæmon and urges upon men to attend to and to reverence him. He repeats the old doctrine of the *Gita* that passion leads to thoughtlessness and these envelop the Spirit as smoke surrounds fire. Two contending forces reside in the body, which is not itself the enemy of the Spirit; for it is not molecularly constituted matter, least of all the human body, that is our grossest constituent but verily the passions—the real animal centre. The body is but its shell, the irresponsible factor and medium through which the beast in us acts all its life. But also, through it, the Light of the Spirit shines; for, in it, the God also abides.

Passion and thoughtlessness are an inseparable pair. All our thinking is so mixed up with desires and longings that the energy of thought itself has assumed a destructive aspect. Competitive thoughts, selfish thoughts, war-like thoughts, are destroying agencies; they are more powerful than trade-unions and big-business-trusts, more penetrating than armies, navies and air-forces. To free the mind from passion means gaining the power to attend to the creative faculty of Consciousness. The mind wanders among the objects of desire because it has not perceived the truth that it can as easily be impressed by the Spirit in the Body as by the Satan in the body. Earnest and religious people are so busy fighting the devil, and are so concentrated on him that they forget to seek the company of the God within. Neither by chastisement, nor by cursing, nor by fighting can we evict the Devil from the mind. When the mind *ignores* the Satan, because it is busy listening to the song of the Spirit, then only shall we succeed in living the higher life. The grand urge of evolution is not the withdrawal of the Spirit to its own shining and blissful abode, but to bring out its inherent Radiance and Joy as Benediction for the world of matter.

To seek the company of the Spirit in the Body is to engage in meditation

on the nature of the Spirit. This brings not only peace but also knowledge. Then only can the Spirit in the Body act outwardly, that is, become as it were an extraneous Potency.

Meditation is the prime need, and that the thoughtful admit. To what theme shall our meditation be directed? To the Spirit in the Body. Each human being is an incarnation of his God. So many men on earth, so many Gods in Heaven, and yet these Gods are in reality *One*. All that an average man can know of his God is what he knows of, through and within himself.

To aid him in his search the Spirit in the Body is given certain names, and repeated contemplation on them enables him to know Its nature. They are:—(1) Spectator (Upadrashtri), (2) Admonisher (Anumantri), (3) Sustainer (Bhartri), (4) Enjoyer (Bhoktri), (5) the Great Lord (Maheshwara). This is the starting point of the meditation. It is however necessary, so the Divine Science teaches, to remember from the very outset that the motive for acquiring knowledge and gaining power is the service of our fellowmen.

Others can be helped and inspired by us with the help and inspiration of the God within ourselves. We must prepare ourselves to permit the God in us to act outwardly, i.e., to become as it were an extraneous Potency. Thus meditating on the *mantra* "The Spirit in the Body" we shall free ourselves from passion and thoughtlessness, and then know Its Creative Potency, make It act on the outward plane. Inspired acts are like a flame; in their turn they produce other inspired acts. A real picture is the mother of many pictures; a real poem begets more poetry; a real idol reveals the hidden ideals. A new meaning of the exquisite lines of Keats dawns upon us—

> A thing of beauty is a joy forever;
> Its loveliness increases; it will never
> Pass into nothingness.

Meditation is prayer: Invoking the Spirit in the Body our minds gain illumination; our desires are purified; and our deeds become the shining creatures through which the radiance of eternity breaks upon this drab world of toil and poverty.

MAN IN EAST AND WEST
HIS DIVISION AND HIS UNITY*

[In this, the first part of a long article, **Professor Howard L. Parsons,** Associate Professor in the Department of Philosophy and Religion in Coe College, Iowa, U.S.A., analyzes the distinctive and contrasting characteristics of the cultures and thought patterns of the East and the West. Within each, he believes, lies the potential for man's fulfilment, yet the two must interact and fuse if "a whole and creative mankind" is to arise.—Ed.]

I

The problems of man in our world, in our times, are often conceived in terms of the separation between the cultures of the East and those of the West. No doubt there are many differences, and an examination of them can be fruitful. But they point to a deeper problem. That is the problem of man himself. Who is man? What are his source and destiny? What are his relations, as an individual, to his fellow man, to his society, and to his historical heritage? What are his relations, as an individual and a race, to nature? To the cosmos and its values?

In this paper I should like to approach some of these problems through an analysis of certain distinctive and contrasting characteristics of East and West. The analysis makes the contrasts seem sharper than in fact they are, particularly as East and West interact and modify one another. But deeper than the cultural contrasts lie human ones. We could not contrast cultures unless the contrasting features were rooted as potentials in human nature and were under certain conditions made manifest. Therefore, the problem we are dealing with here is the problem of human antagonisms—the problem of how man is divided, and why, and how he can be united as an individual, as a social being, and as a natural creature.

Let us begin with an obvious distinction. Eastern cultures have been simple, unspecialized and unitary. Western cultures have been complex, highly differentiated and fragmented. To make this stick, we should have to modify it so severely that perhaps it would disappear. But it is useful. In sociological language,[1] the East has been "tradition-directed," agrarian, status-oriented, and dominated by "ritual, routine and religion." Social continuity has been its deepest concern. The West, in modern times

* The research for this article has been supported in part by aid from the Wenner-Gren Foundation for Anthropological Research.

[1] David Riesman, Nathan Glazer, Reuel Denney: *The Lonely Crowd* (Yale University Press, New Haven. 1950).

especially, has been "inner-directed" and "other-directed." Manufacturing and trade have been its material and social base. Orientation has been supplied to the individual through his own "psychological gyroscope" or his "need for approval and direction from others." The essential problem of the West—in recent centuries, with expansion—has been the material environment, and the regulation of the behaviour of large groups of mobile people.

The simple unity of Eastern cultures is ancient. As we trace it historically, it recedes into the Neolithic past. In India, the beliefs in *ahiṁsā* and *karma* date back to distant pre-Vedic times. The aboriginal Indians believed in a Mother Goddess. They were aware, with all the vivid realism of the primitive imagination, that nature gives and takes away; that all things are formed and transformed in the great creative and destructive cycles of nature; that man lives and dies; and that passing into his children, his cult's memory, and the soil itself, he seems to be reborn. Like all primitive peoples, these people were cryptic naturalists. And their world-view, as it developed, was monistic, mystical and democratic, even in the early stages of the urban revolution, before cities became separated from farmers and specialized technology rent culture with class struggles.[2] This profound sense of unity that men had with one another and with the powers of nature is reflected in the earliest known religion of India. It is also reflected in the early philosophies which echo, and, in urban times, endeavour to recover that primeval unity which they dimly divined the innocent primitive mind to possess.

Our records for China do not carry us as far back as do those for India. None the less, the emphasis on man's interdependence with nature and with one another is unmistakable.

> It is to be noted [says one writer] that "Earth" and not "Heaven" is regarded as the Giver, the source of life, from whom comes the abundance of crops and the fecundity of women....The connection between the human body and the soil was also very close...corpses were deposited near the dwelling-place during decomposition, thus fertilizing the family soil, and...each new member of the family was regarded as a reincarnation, not of any special ancestor but of the actual substance of all his ancestors.
>
> In these agricultural communities the rhythm of life followed that of Nature, and from this sprang some of the basic ideas in *li* (ritual propriety) and *ho* (social harmony), two concepts deeply rooted in

[2] GORDON CHILDE: *What Happened in History* (Penguin Books Limited, Harmondsworth, 1942).

> Chinese life. Customs, or taboos, must be followed with due propriety in order that the whole life of the community may be kept in harmony with Nature and thus the blessing of Nature be assured.[3]

The unitary character of Indian and Chinese thought, while not by any means intact or unchanged through the centuries, has remained remarkably constant. As in India, the universal facts of struggle, suffering, sacrifice and rebirth—subordination of the individual to social and cosmic purposes—have long since been recognized, so in China thought has similarly reflected culture. A typical attitude is that of the Neo-Confucianist Chang Tsai: "All men are my brothers; all things are my relatives." Of course Indian and Chinese philosophers differed in their approaches. The Indians tended to seek to transcend the unity of man and nature through a philosophical sublimation which identified the self with the embracing divine spirit. They transmuted the palpable unity of natural experience into the impalpable unity of idealism. The Chinese sages, on the other hand, sought to transcend the distinctions of the natural world by a human identification with the maternal source of all things, the great *Tao* of nature.

The contrast between this Indian and Chinese view of man and man's relation to nature, and that which developed in the West, is striking. Just how Western thought developed its peculiar dualism between body and soul, and between nature and man, is too long a story to recount here. For Western thought was not always supernaturalistic. The point, however, is one of contrast. For Western supernaturalism man's soul is essentially a wanderer in an alien land and a pilgrim in a vale of tears. In the West man's unity and salvation consists, not in refining nature and in bringing her along as the gross but necessary baggage in the journey of the spirit, not in taking her multitudes with an air of detachment, humour, or resignation, seeing they are mortal children poured forth from her inexhaustible cornucopia, but in abandoning that old "nurse of generation" and leaving her behind in preference for the forever virginal, angelic, and unproductive mistress of heaven.

Western science has carried forward this dualism that developed in the early days of urbanism as in part an endeavour to cope with the diversities of the old sensualism.[4] Law, the *logos*, reason—all separated man from nature. And so Western science assumes what much Western religion

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[3] E. R. Hughes and K. Hughes: *Religion in China* (Hutchinson's University Library, London. 1950), p. 15.

[4] L. L. Whyte: *The Next Development in Man* (New American Library of World Literature, Inc., New York. 1950), p. 68.

assumes: that little man is the centre of nature around whom all things should revolve, before whom every other creature should bow; that man has a destiny which he can achieve by deliberate manipulation and control of nature; and that nature as such has no rights but is merely a neutral and inert addendum, or at best a medium to our human desires. It was a Western nation which discovered atomic fission, which pursued a systematic policy of bombing cities in World War II, which was the first (and thus far the only) nation to drop atomic bombs on civilian populations,[5] which has been charged with genocide and germ warfare, and which has plundered its natural resources with its selfish and self-centred technology.

Consider some further consequences of this philosophical dualism. A science which alienates man from nature is destined in the end to alienate man from himself. Disregard for plant and animal life, for the environing principle of unity in nature at large, is apt to mean disregard for human life and for the principle of unity in society; whereas sympathy for the small and growing things of nature will mean sympathy for the children of men. The social science of the Western nations, as applied, for example, to colonial peoples, has tended to proceed on the basis of the principle, "divide and rule." Bureaucratic fiat, propagation of the "magical word," dogmatic decree, arbitrary enforcement, mechanical plans, all are necessary where the governing relation in a society is exploiters *vs.* exploited. Colonialism is in some aspects a recrudescence to feudalism, and so easily makes common cause with local feudal lords, as the military arm of colonialism makes common cause with local war lords. By contrast, the indigenous revolutionary movements in Asia have been generated at the grass-roots and rice-roots and carried out by broad masses of people whose leaders went to the people, stayed with the people, learned from the people, and helped lead the people along the line of their natural fulfilment.[6] The great hydro-electric projects now under construction in the

[5] Compare, for example, the publications of the United States Strategic Bombing Survey — which stresses the long-range, strategic bombing of factories, cities, etc., in World War II — and the military strategy and tactics of the Chinese as laid down in the writings of Mao tse-tung. Or compare the bombing practices of the two belligerents in the recent Korean War.

[6] ROBERT PAYNE in *Mao tse-tung, Ruler of Red China* (Henry Schuman, Inc., New York. 1950) contrasts the mobile guerrilla tactics and fluid character of Mao with the rigid positional warfare and static character of Chiang Kai-shek. In this difference many other contrasts are brought to focus. Eastern agrarianism and "Westernized" and urban bureaucracy, country and city (Mao went to the peasants to learn from them), service to the young and allegiance to the old, communistic Taoism and oligarchic Confucianism, the feminine orientation and the masculine. Mao has a generous complement of what Sheldon has called "gynandromorphy" — "the degree or prominence of feminine characteristics in a male physique."

world are in India, China and Russia (which stands between East and West): they incarnate and lift to a new creative level the unity of man and nature. We can expect research in the constructive uses of atomic energy also to proceed apace in those countries.[7] Is it true that in the East life is cheap? Rather, the opposite seems true. The shoe appears to be on the other hemispheric foot. That life in the East is cheap is a judgment coming out of the mouths of Westerners who have bought and sold Oriental lives so cheaply.

Man *in* nature is man caught up in the natural processes of transformation; he is the Great Evolution in embryo, recapitulating, anticipating, helping to advance that universal process of creation. Man is nature herself naturing in a differential way, but always exhibiting the universal process of mutual transformation of interacting events: dream and action, hypothesis and experiment, detachment and attachment, mystic seizure and scientific analysis. With the medium of his perceptions and symbols, the conscious magic of his imagination, the unconscious chemistry of his symbolic creativity, and the expanding control of his experimenting, man transmutes his world as plants, in Moleschott's phrase, are "woven out of air by light." Man is ceaselessly transliterating his experience so that "transactions" may be effected. His science is a deliberate control and weighting of this interaction on the side of man: science widens man's sphere of interaction with events. But it may tend, by emphasis on precision and specific foresight, to impoverish and make lopsided the full play and richness of interaction. A science that is logically rigorous, factually exact, and empirically useful, will have its day, but may find that it cannot accommodate itself to the demands of a new day.[8] The unknown novelties and depths of nature are too vast to be encompassed in any scientific or symbolic scheme; consequently, if science is to be perennially

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[7] India and China are, of course, industry-wise, comparatively backward, but are rapidly expanding industry and socializing it as socialization becomes practically effective. And the peace-time usage of atomic energy in the next century, untrammelled by the entanglements of private monopoly and profit, may be expected, in those countries, to bypass some of the major problems of development with which other modern industrial nations have been confronted. In this connection, one of the most significant and hopeful signs of modern times, emerging in the context of the "spirit of Geneva," is the "Atoms for Peace" Conference held by scientists from 72 countries at Geneva in August of 1955. Like the meeting at the "Summit" itself, this development came, in Eisenhower's words, "in response to the universal urge. . . that political leaders . . . find a path to peace," and expressed the "longing of mankind." The longing for peace is a longing for unity that transcends and transforms differences.

[8] R. B. BRAITHWAITE: *Scientific Explanation* (Cambridge University Press, Cambridge. 1953).

creative it must run its roots down into the subsoil of the creativity of nature herself. It must undertake to create conditions of "change in the direction of increase in the range, variety and efficacy of adjustment of the organism to its environment"[9]—conditions which will transform itself.

But if the traditional West has fallen into the dualism of quantitative science, as L. L. Whyte[10] has described it, the traditional East has been guilty of an opposite though similar error. Dominated for centuries by the dead, the past, the ritualized, the massive and regular, the deeply laid in nature, it has felt under the burden of its round of unrelieved days a dim, indescribable affinity with nature—an animal or mineral sympathy with all that endures, moves or throbs in the infinite throng of finite things that arise and pass away. It has sensed that man's common lot with all of nature is the brute and monotonous destiny of mere habitual existence. Man's works and days proceed in the purblind burrow of animal sentience and instinct. According to Eastern teaching, to recognize this unconscious substratum of our lives, this primal blindness, this "suchness" as weak and strong as water, is the beginning of man's liberation and the source of his glory. But this simple naturalistic mysticism of animal man, while basic, is not enough; it is the mysticism of self-centred introspection, of immobility, of cyclical movement, of static bliss, of the *status quo*. Nature is naïvely taken to be good in her elemental unity; and so her distinctions, along with the classes and castes of man's cruel inhumanities to man, are conveniently suppressed from awareness and forgotten. For while it is true that the East has been closer to the fertile unitary centre of nature and life, India's caste system and China's landlordism have mocked that natural unity. Yet the mockery, though deflecting men from life, has not completely undermined their attachment to it. The *Gita* and the Chinese sages counsel attachment to nature as well as detachment.

HOWARD L. PARSONS

(*To be concluded*)

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[9] C. JUDSON HERRICK: "A Biological Survey of Integrative Levels," *Philosophy for the Future*. Eds. ROY WOOD SELLERS, V. J. McGILL and MARVIN FARBER (The Macmillan Co., New York. 1949), p. 227.

[10] *Op. cit.*

RELIGION IN THE NEW AGE

[WE ARE HAPPY to be privileged to publish this thoughtful essay by **His Highness Sri Jaya Chamarajendra Wadiyar Bahadur,** Governor of Mysore. In it the author makes a plea for the humanistic approach. The pursuit of knowledge must be co-ordinated with intuitive insight and faith, and these are the outcome of a disciplined and dedicated life, a life of service.—ED.]

A RELIGION that can sustain man and equip his personality for adapting itself to the vast changes that are taking place in the Universe is our greatest need today. There has been a phenomenal increase both in the knowledge gained by man of his surroundings and in his capacity for the utilization of nature for his needs. In tune with external changes the nature of man and society is also undergoing considerable transformation.

In each generation the interaction of man, community and environment is a theme that calls for a reformulation. At certain stages of human development the tempo of this interaction is slower and less articulate than at others; and in a time like our own, it is not only faster and more articulate but is also at the same time somewhat confusing.

> We are living [says a noted modern sociologist] in a period of one of the greatest human and social experiments, of one of the most fateful adventures in the history of mankind. New methods, new ideas and new goals are needed which tax the imagination and the audacity of our own and future generations to the utmost.[1]

The spirit of the time has naturally been affected by the development of the vast resources of knowledge which had been hitherto unrealized. This new knowledge has placed in man's hands enormous power to do good or harm to himself. In the inexorable pursuit of the power which knowledge gives, man has developed an overpowering desire for perpetual addition to his knowledge. This pursuit of the know-how of everything in the world is threatening to become so absorbing as to exalt knowledge from its true position as the means of achieving a good life into the position of an end in itself. Yet it is pertinent to ask with Dr. Gutkind if our constructive imagination does not rest on the knowledge of the know-why along with the know-how. The difference between the two is stated by him to be that between knowledge and insight. The discrepancy between the two reflects the antagonism that exists today between knowledge and faith, "between the longing for an understandable order of life and the

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[1] E. A. GUTKIND : *Community and Environment—A Discourse on Social Ecology.*

drift into unknown adventures."[2]

The ideal thing would be for us to strive to combine knowledge and insight so as to forge a unity that can stand the test of time. The fundamental problem not only of this time but of all times is to know what to do and how to do it. In Indian terminology this would be *Ādhibhautika* (know-how) and *Ādhyātmika* (know-why). Without a proper correlation between the two, nothing fruitful can arise. As we Indians say, if the know-why aspect is undeveloped we can never be able to face the Eternal Divine. The last is beyond our control, both in its destructive and in its grace-giving aspects. A soul purified and refined can seek divine influence for beneficent purposes.

If there is an apparent want of balance in the world today between the content of knowledge and its meaning, it is largely because in recent years efforts have been made to discover how things are rather than why they are. This is largely due to the fact that in many academies more attention is being paid to the pure knowledge aspect rather than to the other which investigates with insight, vision and intuition. We have made science the ruler; culture is ruled by science. What is forgotten is that it is culture which must govern science if science is to be truly serviceable to mankind. If it is the scientific rather than the humanistic approach to things with which we are preoccupied, it is because recent events in the scientific world have tended to develop this attitude. As the editor of *The New Outline of Modern Knowledge* puts it:—

> People travel less, they master fewer languages, they have less and less leisure to take their thought back to its sources: and so little by little a notion has been permitted to grow up that everything worth knowing in the practical world has been crowded into the last century: that outside this *hortus conclusus* there is a difficult territory, the plans of which have been long mislaid — a territory, however, scarcely worth exploring except from curiosity, since all the specimens in it worth preserving have already been collected by generations of experts and replanted in a setting worthier of their virtues.[3]

I want to emphasize this once again — the need to co-ordinate the pursuit of knowledge with intuitive insight and faith. This fundamental truth, the postulate of modern inquiry, can be formulated and inculcated. It is my firm conviction that the two conditions that Cardinal Newman lays down as the functions of a university, namely, the acquiring of universal knowledge and the pursuit of truth, are those most necessary to bring about a

[2] *Ibid.*, p. 5.

[3] *The New Outline of Modern Knowledge*. Edited by ALAN PRYCE-JONES. Introduction, p. 11.

union of knowledge and insight in the modern world. I may be pardoned for quoting Cardinal Newman at some length, because his reflections of a hundred years ago are as apt today as they were when he wrote:—

> Truth of whatever kind is the proper object of the intellect; its cultivation then lies in fitting it to apprehend and contemplate truth. Now the intellect in its present state, with exceptions which need not here be specified, does not discern truth intuitively, or as a whole. We know, not by a direct and simple vision, not at a glance, but, as it were, by piecemeal accumulation, by a mental process, by going round an object, by the comparison, the combination, the mutual correction, the continual adaptation, of many partial notions, by the joint application and concentration upon it of many faculties and exercises of the mind. Such a union and concert of the intellectual powers, such an enlargement and development, such a comprehensiveness, is necessarily a matter of training. And, again, such a training is a matter of rule; it is not mere application, however exemplary, which introduces the mind to truth, nor the reading many books, nor the getting up many subjects, nor the witnessing many experiments, nor the attending many lectures. All this is short of enough; a man may have done it all, yet be lingering in the vestibule of knowledge: he may not realize what his mouth utters; he may not see with his mental eye what confronts him; he may have no grasp of things as they are; or at least he may have no power at all of advancing one step forward of himself, in consequence of what he has already acquired, no power of discriminating between truth and falsehood, of sifting out the grains of truth from the mass, of arranging things according to their real value, and, if I may use the phrase, of building up ideas. Such a power is the result of a scientific formation of mind; it is an acquired faculty of judgment, of clear-sightedness, of sagacity, of wisdom, of philosophical reach of mind, and of intellectual self-possession and repose — qualities which do not come of mere acquirement. The bodily eye, the organ for apprehending material objects, is provided by nature; the eye of the mind, of which the object is truth, is the work of discipline and habit.[4]

While we have forged for ourselves instruments for new ways of living, we have not given sufficient thought and energy to discovering the sort of life these instruments should shape. It is these new instruments that give us new specialities and specializations, but by themselves they only represent "thought lingering in the vestibule of knowledge." In Ortega y Gasset's words:—

> Science can only live up to its own pretensions and display its aptitude for ruling culture, if it is considered as the integral system of all knowl-

[4] J. H. Newman: *The Idea of a University*, pp. 144–5.

edge. Therefore science is not a specialist activity. Yet, on the other hand, its vast extension makes it obligatory for scientific work to be carried on by means of a dispersion of specialities, so that specialism is simultaneously a need and a contradiction of science.

Religion in the new age is becoming a vital need because the more materialistic the society in which we live, the more necessary it is to bind together the spirit of man with the universal spirit. Today man-made satellites are in orbit around the sun and new frontiers of space are being swung open. It is a century of wonderment and astonishment, for truly wonderful as man's conquests over nature are, even more wonderful is the ignorance that surrounds his own knowledge of himself; and really astonishing as is his extension of knowledge in the world of galaxies, even more astonishing is his unrealized power within himself. Because the whirl of time and conquest of space have been compressed in so short a span as a score of years, the bewilderment caused by these recent discoveries in the heart of man makes him yearn for something that can bind him to the spirit that guides the universe.

St. Augustine showed that religion was meant to be used to recover the balanced life for mankind.[5] This balancing results in the realization that, in spite of everything, man's obligations must be towards some power higher than himself. Notwithstanding the largely rational belief that man overcomes his fear of the unknown through modern scientific research, there is still no explanation for the craving in man for the happiness that comes from communion with the Godhead—an instinct entirely different from fear of the unknown, hatred or desire for common welfare. It would be right to say that this instinct is apparent even in the welter of confused thinking that characterizes our age; the modern dilemma arises out of our need for fulfilling obligations not only towards a higher power but towards each other and towards the universe itself.

What then should religion do in society and in the new age? It should help man to achieve a sane view of his obligations towards a higher power. It should be an arena in which a contact of minds could take place. It should be a laboratory for the study of truth. There is no doubt whatsoever that a religious mind should view the universe as its domain. It should cultivate an attitude that is œcumenical. It is a cultivation that takes years to achieve and even then only with much effort. Ovid's declamation about the liberal arts[6] can be applied to religion, for religion, like the liberal arts, does soften men's manners and purify their minds. It should

[5] *De Civitate Dei* (x. 3).

[6] "*Ingenuas didicisse fideliter artes, Emollit mores.*"

reconcile man to his solitariness and enable him to commune with the "Alone." Man's loneliness binds him to a higher power which transcends and is transcendent in all forms of life. The intuition of this necessary vision impels men to question the scientific explanation or materialistic meaning of things. The unrest born therefrom pushes man towards seeking an answer that must inevitably transcend the material plane.

There has been the dispute between science and religion, the former claiming that its outlook must form the basis of all knowledge including religion, and the latter admitting that at some stage faith must intrude if belief in the sanctity of the Divine has to be accepted. But truth is total; it cannot be divided or departmentalized. Herein lies the weakness of the scientific approach. Every scientific theory contains "an element of the problematic," and is therefore only an approximation to totalistic truth. Consequently it cannot include other possibilities, which can be in part antagonistic. "This weakness of all scientific theory is one of its virtues, perhaps that which best differentiates it from dogma." The one hope for today is that the knowledge that comes from science should fuse with the insight and faith that religion can give. This is now the essential condition of human progress.

Because the world cannot be isolated into units, or human affairs into distinct causes, we require a view that includes the whole of the universe and the whole of truth. This is where religion must come in. "A union of the two," as Professor Minkowski puts it, "will preserve our individual reality." Religion cannot isolate causes. It must set a pattern of nature *per se* wholly. As a result there are always large uncertainties in that flexible situation. This seems to be the divine design. In the world nothing is determined at random. At a given moment we move forward into an area whose general outline is discerned but where exact territories cannot be marked out in a calculated way. In this vast area the will and the compulsion of historical forces play upon each other within these boundaries. It is here that true religion plays its rôle in infusing knowledge with insight so that we may look into the soul of things with confidence and hope. Then alone can man live a life of integration, by a fusion of study with the performance of the duties and obligations of life.

It is the idea of the Holy, of the numinous, of the marvellous, that lies at the root of religion which excites the passion of the truth-seeker. Even if truth cannot be known in its entirety it is sought by all. It is only religion that can afford a satisfactory answer to the problems of the modern age. Religion guides the spirit of man in its flight to the "Alone." This

must be the religion of the New Age. This is the message of the Seer in the *Taittirīya Upaniṣad* when he sings:—

> I am the impeller of the Tree of Creation,
> My glory is high like a mountain peak,
> The Supreme, pure in me, as in the Sun, is eternal,
> I am the Radiant Treasure,
> I am the All-Wise and the Immortal:
> This is the saying of Triśaṅku, the Seer, upon realizing Brahman.[7]

The zealous pursuit of truth which generates an insight into the soul of things and the acquisition of universal knowledge, that is, knowledge that makes one outgrow his tribal or parochial outlook—these should be the ideals that education should strive to achieve. A description of how one can live an integrated life by a fusion of study with the performance of the duties and obligations of life is found in a celebrated text of the *Taittirīya Upaniṣad* (I. 9). What is of special import here is the counsel

> that study and teaching must be carried on in close association with all other duties, like doing the right, speaking the truth, living an austere life, exercise of self-control, attainment of tranquillity, performance of sacrifice or ritual, practice of hospitality, tenderness to humanity, propagation of the race, pursuit of truth — this alone is the Truth. This is *tapas*, the brooding eternal.[8]

If we—the people of India—are proud of our culture it is because its

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[7] " *Ahaṁ vṛkṣasya reriva,*
kīrtiḥ pṛṣṭhaṁ gireriva,
ūrdhvapavitro vājinīva, svamṛtamasmi,
draviṇagṁ savarcasaṁ,
sumedhā amṛtokṣitaḥ,
iti triśaṅkor vedānuvacanam." (I. 10.1.)

[8] " *Ṛtaṁ ca svādhyāya pravacane ca,*
satyaṁ ca svādhyāya pravacane ca,
tapaś ca svādhyāya pravacane ca,
damaś ca svādhyāya pravacane ca,
śamaś ca svādhyāya pravacane ca,
agnayaś ca svādhyāya pravacane ca,
agnihotraṁ ca svādhyāya pravacane ca,
atithayaś ca svādhyāya pravacane ca,
mānuṣaṁ ca svādhyāya pravacane ca,
prajā ca svādhyāya pravacane ca,
prajanaś ca svādhyāya pravacane ca,
prajātiś ca svādhyāya pravacane ca,
satyaṁ iti satyavacā rāthītaraḥ,
tapa iti taponityaḥ pauruṣiṣṭiḥ,
svādhyāya pravacane eveti nāko maudgalyaḥ,
taddhi tapas taddhi tapaḥ."

legacy of great thought is a living reminder to us that human knowledge must be combined with the wisdom of insight, which the *Upaniṣads* termed "*Prajñā.*" The man of wisdom is hence called the "*Prājñā.*"

In the absence of men of wisdom and insight we shall only be helping to extend the deserts within us, around us, in the hearts of our brothers and sisters. T. S. Eliot describes this desert in the chorus of his play *The Rock*:—

> You neglect and belittle the desert
> The desert is not only around the corner,
> The desert is squeezed in the tube-train next to you,
> The desert is in the heart of your brother.

It is the desert in our hearts and the hearts of our brothers and sisters that we should irrigate and turn into a land full of promise for human values and hopes. This would create an atmosphere of peace and prosperity based on right knowledge enriched by the insight of faith.

Let mankind wish for itself many years of service to humanity. Let me close with the Vedic Prayer:—

> Let us see a hundred autumns,
> Let us live a hundred autumns,
> Let us enjoy a hundred autumns,
> Let us rejoice a hundred autumns,
> Let us flourish a hundred autumns,
> Let us hear a hundred autumns,
> Let freedom be ours always.[9]
>
> *Aum Śāntiḥ Śāntiḥ Śāntiḥ!*

JAYA CHAMARAJA WADIYAR

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[9] "*Paśyema śaradaśśataṁ*
jīvema śaradaśśataṁ
nandāma śaradaśśataṁ
modāma śaradaśśataṁ
bhavāma śaradaśśataṁ
śṛṇavāma śaradaśśataṁ
prabravāma śaradaśśataṁ
ajītāḥsyāma śaradaśśataṁ." (*Taittirīya Āraṇyaka*, 4)

THE PURPOSE IN MAN

[**Mr. Ernest V. Hayes's** contributions to our 1960 volume will be remembered by many readers. He is a student of Oriental Philosophy and concerned for spiritual values. In this interesting essay he propounds a humanism that would be a synthesis of science and religion.— ED.]

THIS YEAR (1960) is the centenary year of a celebrated dispute between the Agnostic Professor T. H. Huxley and the Anglican Bishop of Oxford on Man. The same dispute (slightly re-adjusted on both sides) has been revived by Professor Huxley's grandson, Doctor Julian Huxley, the well-known scientist, and (to make the coincidence more striking) a leading theologian of the same Anglican Communion, Dr. E. L. Mascall, also of Oxford.

The conflict seems to be between Humanism and Theology, according to Dr. Huxley. Humanism in his idea takes on a restricted meaning not originally found in it, since Sir Thomas More, among other sincere Christians, was a humanist in his time. This modern Humanism is admitted by Dr. Huxley to be theoretical though based on modern ideas of Evolution. Its materialism within the last hundred years is mitigated by the doctor in the statement that "Man's spiritual capacities are taken to be part of the inner face of the human organism." (*The Observer,* July 17th, 1960). "Inner Face" at least suggests the Invisible, and that Spirit in Man so markedly a fundamental doctrine in all religions, past and present. That "Inner Face" is what in true Occultism (*Raja Yoga*) is seen not merely as a theory but as a Fact, due to an intense application of the mind to the Inner rather than so much to the purely Outer—the physical.

We can scarcely expect Dr. E. L. Mascall to support occult claims, though some thinkers in the Anglican Church do. But he brings out something along the same lines, though still as theoretical on his side as Dr. Huxley defending Humanism, seen as hostile to religious conceptions. He points out that,

> so far as this planet is concerned, man, as an intelligent and reasoning being, is unique.... All other branches of the evolutionary tree come to dead ends....With the appearance of an intelligent being, evolution as generally understood...has virtually come to an end...an entirely new mode of evolution has come into being. For an intelligent being can both decide what he wants his future and that of other living beings to be, and take steps...in order to attain it.

What has Esoteric thought and practice to say to both antagonists? It might be thought that Occultism borrows from both Dr. Huxley's scientific

humanism and from Dr. Mascall's modernized theology. History tells a different story. If we remember that Occultism is only a recent name for *Raja Yoga,* a Western term while in its truest sense it remains *Yoga,* we might look in vain for a similar antiquity for Scientific Humanism or Christian Theology. As for *Raja Yoga* (using that term for all manifestations of a certain inner development) we shall find that no country or culture of the past can be fully seen without it. The essence of *Raja Yoga* can be readily discovered in ancient writings, and the outline of its philosophy, not secret because of being unexpressed but rather arcane because of the general lack of the desire to accept it. Yet what evidence we have seems to suggest that a very large number, even if forming a minority in a particular population, have practised this *Yoga* and found through it deliverance from a painful limitation, and a glad illumination of the mind —and Body, too. There seems little doubt that in Ancient India, for example, the practice of *Yoga* was very wide-spread, and in other countries, the Esoteric Schools and Spiritual Gymnasia were very well patronized and used. There can be, then, no valid accusation that Modern Occultism, East or West, has had to pick and choose from modern science or religion, to make up a special blend for itself. The *Yoga-Sutras* of Patanjali; the Puranas; the Upanishads, notably the *Bhagavad-Gita* (whatever be their date), have certainly not been written in the nineteenth or twentieth century. Taking such writings as the foundation of all esotericism we can allow a preliminary faith in a philosophy that antedates the proud achievements of modern science, basing itself on the "Inner Face" of the human being rather than confined to his outer envelope. From this preliminary faith, supported by the testimony of so many who have found through the ages a true Science of the Soul, any man or woman can pass (if so desiring) into the practice which is, in fact, *Yoga's* chief concern.

Here another priestly defence of the Soul in Man may be quoted. This defence is in a letter published in *The Observer* of a week later from the Vice-Chairman of "The Churches' Fellowship for Psychical Study," which seems to include both the higher and the lower psychism. He speaks of the clairvoyant "sight of the departure at the moment of death of some sort of etheric double from the dying physical body . . . " and adds that this "together with the visions of saints and mystics, gives us ground for belief that there are many things which exist beyond the reach of the five senses. . . ." That is certainly true, for the etheric as a faint radiance can be seen by a large number of people, not only at death but in the ordinary way of living. Nor do canonized saints and recognized mystics have an exclusive right to "visions"; such visions are vividly experienced by quite

ordinary people on special occasions, special and also rare. They are experienced, not, of course, necessarily through *yogic* training, but because there exists in man a psychical faculty for the most part latent but becoming active at times. In all this—and much more—one can hardly avoid seeing at least a threefold Man in every human being: The Soma, Psyche and Pneuma of Saint Paul. This Body, Soul and Spirit, according to the Apostle, should be offered to the Deity as in sacrifice; an offering which, if accepted, really makes Man fourfold. As the etheric is only a luminous shadow of the physical and yet is seen leaving the physical at death, we have a fivefold man in his entirety. Seeing the soul, or the mind, as higher and lower, we have the sevenfold being recognized in most esoteric philosophy. So the Inner Face of a man becomes very important, and in ignoring that inner man we can only form a very paltry conception of what a man really is.

Dr. Julian Huxley comments on the "suffering and waste of all life, and evil in human life" as fatal to the God-idea. "Such a god is a burden to the human spirit, a cloud heavy with frightening incomprehensibility, overshadowing the landscape of human destiny...." But Humanism can offer no better hope for humanity at the present time, while the actual facts of life by themselves deny such hope. Nuclear warfare; bacteriological warfare; the survivors who escape reduced to less than primitive man in the First Stone Age. "A cloud heavy..." truly. Such a totally annihilating war may never come to pass, but the very fact that some of the brightest intellects of the race (just the ones in whose capable hands may be said to be human destiny) are engaged on the active research, the *fascinating* research and discovery of the weapons of war in the future, indicates that not through a scientific humanism can come—by present appearances—a deliverance from these appalling possibilities. It can come through Occultism or *Raja Yoga*. For it is a fundamental law in Spiritual Science that the postulant—and yet more the adept—must avoid all cruelty in the human kingdom and in the sub-human. Such a man must not even acquiesce in such cruelty by acceptance of any of its fruits. A great compassion for Man, creating his own evil *karma*, must arise and grow as the postulant in Spiritual Science takes step after step in the unfolding of his inner faculties. And should he, during his discipleship, play an active, open part in world affairs (like the Count de St. Germain in the eighteenth century or Mahatma Gandhi in the twentieth) his whole public life must be based on the law of harmlessness and unmitigated good-will. He may not be an intellectual giant or a scientific celebrity, but he must seize every opportunity against all the evils that, in spite of a

false gloss called "Progress," lead to mental instability, emotional poisoning, and bodies that require more and more hospitals and similar institutions, and create a greater vested interest in drugs than ever known in human history before.

Some may say, but what proof that men and women, outwardly professing the philosophy and the practice of *Yoga,* will in fact carry out the teaching or sincerely live the life? The answer is that in that case, they are not postulants and most certainly they can never become initiates. They would be the hypocrites that Christ condemned so unsparingly, while filled with gentle understanding for the genuine sinner. But there is no reason to suppose that these delinquents, like so many Moliere's "Tartuffes," are to be found in the schools of *Raja Yoga*—in the East or in the West. How numerous are the individuals influenced by Spiritual Science cannot be known; how well placed some of these may be to exercise a restraining hand against the threats to man's progress—even to his continued existence on this planet—cannot be estimated by a gallup poll. It can only be hoped that our most optimistic guess falls short of the actual total. On their dedicated shoulders rests the future of humanity according to a Divine Plan; not on the shoulders and in the perverted minds (though admittedly clever) of those who work and are rewarded for an Armageddon surpassing in horror the Vision seen in the Apocalypse.

ERNEST V. HAYES

WATCHING LIMES

Watching the lime trees in full leaf
I meditate, "Maybe
Those limes with myriad secret eyes
Are watching me."

They seem like giant gods who speak
Amongst themselves in words
Unknown to any mortal man
But only birds.

How fair the souls of trees must be
If souls they do possess!
But none can read a tree's green thoughts,
Though poets guess.

HERBERT BLUEN

THE BELOVED HERETIC

[**Shri Satyendra Kumar De,** Resident Secretary, Gandhi Smarak Sangrahalaya, Bombay, gives a brief life-sketch, and a sympathetic account of the ideas and work, of the late S. K. George. We can but join him in the tribute to that true Christian, who served ceaselessly the ideals of peace among nations, fellowship among faiths and brotherhood among men.—ED.]

Lead, kindly Light, amid the encircling gloom,
Lead Thou me on:
The night is dark and I am far from home.
Lead Thou me on.

WEDNESDAY, MAY 4TH, 1960, 1 A.M. At last he reached the end of his pilgrimage. The lifelong prayer of a kind soul was heard and granted. It was a painful leave-taking from this world. Amidst the prayers of the entire Gandhigram community the last stage of the Homeward Journey had begun.

Thursday, May 5th, 5 p.m. The scene shifts to a place 130 miles away from Gandhigram—Koorkancherry, near Trichur, in Kerala. In the gathering darkness a body was lowered in the grave to lie beside that of his devoted wife. The final service was conducted in an essentially Christian way. The girls of Kasturbagram sang devotional songs. Portions from other scriptures were also read. Few relatives, friends and admirers had gathered round the grave. Special word was sent to at least two priests, who were thought to be sympathetic, and to others who were friends. So far as I know, not only did these people not come but they also failed to send any message of regret that they could not come. A young relative of the departed, a priest, was present at the funeral, but, when requested to help another friend in the service, would not do so.

Who was this man? What was his crime that his relatives were reluctant to participate even in the last rites for him?

He was Serampical Kuruvilla George—the born crusader who at a young age challenged the Rt. Rev. Fos Westcott, the Metropolitan of India, on his opinions of the Indian Freedom Movement and who, in 1932, condemned the British Government and made a fervent appeal to all Christians to associate actively with the Civil Disobedience Movement launched under Gandhi's leadership as he believed it to be the Cross in action; who was the author of that challenging little book, *Gandhi's Challenge to Christianity,* with a thought-provoking foreword by Dr. S. Radhakrishnan, and the author also of the little book *Jesus Christ,* in the series "World Teachers,"

about which Dr. C. P. Ramaswamy Aiyar observed that he had learnt more of the real character of Jesus from this book than from any other; who again, in 1949, just before the world Pacifist Conference in Santiniketan, resigned as a protest against the decision of the Visvabharati authorities to introduce military training; who was again completely misunderstood and greatly abused by Christians on account of his membership of the Niyogi Commission, appointed by the Madhya Pradesh Government to inquire into the Christian Missionary Activities in that State.

Born on March 10th, 1900, in one of the ancient Syrian Christian families of Kottayam, he had his early school and college education in Kerala and Madras. He had a brilliant career throughout. He became an ordinary Catechist of Ernakulam Church. In 1924, he was sent by the Church to Bishop's College, Calcutta. After three years of study of theology, he took his B.D. degree from Serampore University. His ordination as a priest of the church was postponed, as a little prior to the time he openly confessed some theological doubts pertaining to the exclusive divinity of Christ. Yet from 1928 to 1931, he taught the Philosophy of Religion and the History of Religion at Bishop's College, Calcutta, which he joined at the invitation of Bishop Walsh, under whose loving care and guidance the Georges had started their life's journey. "My outstanding recollection of him," writes Bishop Walsh, "is of transparent sincerity and unchanging gentleness and courtesy—in Gandhian words, Truth and Ahimsa."

India was on the march under the inspiring leadership of Gandhiji towards the goal of independence. In those hours of India's trials and tribulations a conscientious man of George's temperament could hardly restrain himself from plunging into the struggle. He not only resented, but protested against, the apathetic and unfriendly attitude of the Christian Church to India's struggle for liberation from the British yoke. There was a headlong clash with the Metropolitan of India, prompted by a sense of duty, and he resigned his post from Bishop's College in 1932.

Since the great non-co-operation days of 1921 George was coming closer to Gandhiji. In a letter addressed to his friends, explaining his resignation, he wrote:—

> Mahatma Gandhi's life and message gripped me at that time, and they remained as an abiding influence, deepening and vitalizing as the years go by. Above all else, they helped me to realize Christ and his message more than anything else....For it is my conviction that Mahatma Gandhi today is a worker for the Kingdom of God, perhaps the greatest force working for it, here or anywhere else. I have, for long, felt that he is a man of God and that the greatest duty of any Christian or of any God-

> fearing man at this time is to stand with him for truth and justice and true brotherhood between men of all classes and creeds and races. This, of course, is a personal conviction which no one can be argued into. But it made my own way clear.

He believed as an article of faith and a matter of deep conviction that the Satyagraha movement was the Cross in action. He stayed for a few years at Sabarmati. Family tragedy, in 1936, took him back to Kerala. In 1937, George helped in organizing the Kerala Inter-Religions Student Fellowship by holding study groups, camps and conferences for students of the various religions in Kerala. In 1938–39, he was invited by the General Assembly of Unitarians for a year's residence in Manchester College, Oxford. Miss Margaret Barr, a Unitarian worker in the remote hills of Khasi (Assam), was responsible for this arrangement. Margaret Barr was very high in George's esteem. In 1951, George paid her a visit in the Khasi Hills, covering the sixteen miles on foot from Shillong, for the express purpose of consecrating her new home. In 1946, George was invited to take charge of the C. F. Andrews Memorial Institute at Santiniketan. He was also associated with the Sino-Indian Cultural Society. Here he wrote *The Story of the Bible* and dedicated it to the memory of his father, "whose resonant readings from the Bible in home and Church first instilled in him love of the Book." Thus was realized a long-cherished dream of his. In his Preface to this book, he writes:—

> Essentially my testimony to the spiritual significance of a book that has moulded my life, it is also my humble contribution to the building up of the Larger Bible of the world, to the growing recognition of the elements of worth in all scriptures of mankind.

Resigning from the Institute in 1949, he joined the Wardha Commerce College as a lecturer in English. After a few years of stay in Wardha, he returned to his home in Kerala. He had to come out of his retirement in late 1956 in response to the pressing request of Bala Saheb Kher, the then Chairman of the Gandhi Smarak Nidhi, to edit its quarterly *Gandhi Marg*. Severe illness forced him to leave Bombay early in 1958 for Uruli Kanchan, the Nature Cure Centre, near Poona, and later on move to his home in Koorkancherry. He remained there till December, 1959, when his wife expired. Shri G. Ramchandran, lifelong friend of the Georges, brought him to Gandhigram, where he breathed his last. Only a few days earlier, in the last week of April, he had attended the Seventh Annual Conference in Gandhigram of the Fellowship of the Friends of Truth. Dr. C. P. Ramaswamy Aiyar inaugurated the Conference, at which he was presented with a special Souvenir Edition of the *F.F.T. Quarterly* brought out in his and

Mary George's honour. The various tributes paid by his friends and admirers, spread all over the world, reveal the tremendous impact of this man of simple habit, genial temperament and sweet smile, influencing people's life and living.

His life had been one ceaseless struggle to maintain his intellectual integrity, and his right to existence even, as an independent and unattached Christian in this very orthodoxy-ridden country. Teaching and other institutional work controlled by either government or orthodox missions were practically closed to him because of his free thinking, politically and religiously. But, all this time, he was making contacts with non-Christian friends, many of them sharing to the full his religious and political convictions.

It is no wonder then that a man of George's depth and conviction was the first secretary of the Fellowship of the Friends of Truth and editor of their *Quarterly*, with Horace Alexander, that great pacifist friend of India, as its first chairman. The quarterly soon became under George's brilliant stewardship "a significant mouthpiece of a new dimension in the spiritual ethos of innumerable people in different religions." The Fellowship is alive to the urgent need in the world today of bringing together people of different faiths in a common endeavour to realize the good life for all, through the way of truth and love. It invites people of all faiths to share through it the richness of their various religions and experience with one another in this adventure of the spirit. In the words of Horace Alexander,

> whether the future of our fellowship is to be long or short, as we humans count the years, it has had its place in one of the great creative growths of our age, that is the growing respect and understanding of each faith for the sages and saints who have inspired men and women down the ages in all parts of the world.

This account of the born crusader would remain incomplete without mentioning the steadfast devotion and dedication of Mary George, who symbolized in her mute suffering the highest ideals of Indian womanhood in all their pristine purity and supreme glory. She was more than his wife. She was his comrade on this perilous path, his *sahadharmini*. True to the Indian tradition again, she passed away a few months earlier than George, serving him till her last breath.

The struggle for freedom in India brought out some of the finest Christians of this generation in our country. It was the unique personality of Gandhiji which drew them to this movement and personally to him. The year 1960 saw the passing away of two stalwarts among them. First it was J. C. Kumarappa in January and then S. K. George in May.

Gandhiji had once said:—

> I have ventured at several missionary meetings to tell English and American missionaries that if they could have refrained from "telling" India about Christ and had merely lived the life enjoined upon them by the Sermon on the Mount, India instead of suspecting them would have appreciated their living in the midst of her children and directly profited by their presence....I do not believe in people telling others of their faith, especially with a view to conversion. Faith does not admit of telling It has to be lived and then it becomes self-propagating.

The crime of men like Kumarappa and George was that they had the courage to break away from the narrow dogmatic frontiers of their own great faith "to build anew the larger frontiers of mankind as one human family under God, the Universal Father." They dared to live the life enjoined upon them by the Sermon on the Mount. "The privilege of having known them and walked with them has been a priceless privilege indeed."

It was because of this supposed crime of George that some of his relatives seem to have thought his illness and suffering a "punishment" for his "heresy." Let such heretics rise from the rank and file of every religion and grow in number to strengthen the base of an international fellowship of faiths. If they need any assurance, it is this which comes from Socrates: "Know this of a certainty, that nothing evil can happen to a good man, either in life or after death."

SATYENDRA KUMAR DE

To suffer woes which Hope thinks infinite;
To forgive wrongs darker than death or night;
To defy Power, which seems omnipotent;
To love, and bear; to hope till Hope creates
From its own wreck the thing it contemplates;
Neither to change, nor falter, nor repent....
This is alone Life, Joy, Empire, and Victory!

—SHELLEY

INDIAN THINKING TODAY

[**Shri J. M. Ganguli** is well known to our readers. As usual, he writes directly out of his own individual reflections, and says bluntly what he thinks. Even those who do not altogether agree with him may be stimulated by the essay. "A Note on the Above," appended below, is what "**G. R. C.**" was stimulated to write by the article.—ED.]

INDIAN THINKING TODAY, as manifest in the writings appearing in journals and current literature, is marked by one thing more than any other: the absence of independent thinking and personal reflection. In the Indian thought that has endured through ages, in books and scriptures, in memory and hearsay, what is remarkable is newness and boldness of thinking. "Because it is written in that book, or is said to have been uttered by a *Rishi*, it must be true and I must accept it"—such an attitude is not native to this land, and that is why in India there has been not only a wide diversity in thought and belief, but also a free response to them from different quarters. But that keenness and responsiveness have been wearing off as drowsiness has been creeping into the Indian mind, and therefore in its evening twilight it seems to seek light from outside to stimulate it.

In what one reads today are not found the writer's intuitive reactions to things around him or his detached reflections, but only a re-statement or re-writing in different language, or a re-interpretation in the light of some textbook theories, of a question of topical interest. Writing is full of boring quotations and disconcerting references. When a *Rishi* is quoted it is forgotten that what made him a *Rishi* was his freedom of thought, his following after his own questioning, doubting, arguing mind. Who would have heard of Kapila and Patanjali and Manu and Vyasa and others if they had followed a blind way behind their Gurus or the authority of the Vedas?

The present-day followers of these *Rishis* do not see the distinctiveness in their thought and approach, and therefore in their devotional admiration for all of them they think and say that they all mean essentially the same thing. So they juxtapose Sankhya and Vedanta, push the Upanishads into the Vedas and so on and so forth, in an attempt to satisfy themselves that they are all one, that they all point to the same thing and comprise one philosophy and one religion. This attempt and the placid faith behind it only show a feeble mind grasping at any support it can find. If instead of trying to find a compromise between Sankhya with Vedanta, or tying the Vedas and the Upanishads into one or taking the *Gita* as uncontroversial, one takes any of these texts as it is and follows the mental stimulation it

causes, he will come to realizations truer to himself than the *Gita* or the Vedanta could give. This world, this universe, this creation, in the infinite nature of it is such that there can be no one way of comprehending it; for, whatever the way be, it starts from a certain reaction to a certain experience through which the individual passes. It is those who have become dull and insensitive to their actual experience and lost their eagerness of appreciation for the manifold manifestations appearing in divers ways and forms who seek the authority of a scripture or the force of a doctrine to justify their mental inaction.

Any earnest probe into the mystery of our life and the world, however, reveals that no scripture or doctrine is helpful beyond a few steps because they all stop here or there, or go different ways from that which our own experience, observation and realization urge us to take. The scripture-writer's or the doctrine-enunciator's experience could not have been the same as ours. When no such inward urges bear us into the Unknown we humour our vanity by imposing assertions. We stop and positively say, It IS this; I KNOW it is that.

We shout that to our own mind, and to those to whom we do not care to look small. If challenged, we get behind a barricade of books, scriptures, *shlokas* and quotations. In fact, however, what an honest venturing towards the Unknown does first of all is to shatter the persistence in assertiveness. The glorious illusion of positive knowledge rapidly fades away as one advances into the vaults of the Mystery that is this life. It becomes ridiculous to be definite and dogmatic about any theory or explanation. The lips grow shy, and from the dark recesses of the humble soul comes only one echo: *Neti, neti.*

It is that echo which stirs and inspires the inquirer to go forward deeper and deeper into the winding valleys of the Mystery. But *Neti* is not a negative, a discouraging idea. It is rather that most positive feeling which keeps fatigue away from the path of the Truth-seeker. The impulse to inquire, to seek, comes when you see and feel that there is something to know which has not been known, not when you are satisfied with what you have read or heard. It was such an impulse started by a *Neti* realization which led some thinkers to turn off from Vedanta, discard Ishwara and bring in the duality of Purusha and Prakriti; others, to pursue the unbeaten track to Nirvana; and others again, to other ways from which they cared not to send a message. Such is real positive thinking: one goes the way of one's own realization unhalted by doctrinal traffic controls at different bends.

But such positive thinking seems to have gone from the country. In its

place has come book-learning and authority-hunting. If I go to a highly reputed Vaishnava scholar to ask what I do not understand about Krishna and his life I am silenced by quotations from the *Bhagavata*, and if at the end my confused face shows signs of unacceptance I am rebuked: "What made you come in the morning with such unholy questions?" If I go with doubts to one who can recite the whole of the *Gita* from memory, I am politely but emphatically told that the *Gita* is sacrosanct. In the speeches of social, political or religious leaders one gets the same thing—declarations of positive knowledge, assertiveness, as if they know and have known all that is to be known about the world and its ways, and have only to tell you what you are to do. "The world stands alarmingly today on the brink of the precipice of destruction. Do not look over it and throw a cigarette-end into the deadly nuclear forces which if lighted will destroy the world. Do not talk in the language of war, but in that of peace. Be cautious in handling the minutest components of matter which can kill us all."

Such imposing sayings display more unthinking than thinking; a narrow outlook rather than a broad. This destruction and creation, breaking and re-making—they may mean the same thing, or may be the two sides of the same phenomenon, or one may be a necessary adjunct to the other; but, whatever they be and whatever their causes or purpose, they are the rule of Creation, and they have ever gone on and will go on in spite of the shoutings and screamings of man. Man is but a little unit in the gigantic system where that law operates. When, forgetting that, the six-foot man stands and raises his finger in warning to his hearers he shows indeed how little he is in the comprehension of the significance of what he talks about. And when in the banquets and ostentatious conferences he speaks and poses in this way and sits down thereafter to receive congratulations on his performance he shows too how insensitive he is to react to his own ponderous words.

Indeed, if it was for a state dignitary, a political orator or a religious preacher to know at a glance the way the world was going, the world should have many times gone out of its orbit and astray from its goal and purpose; for such utterances have come many times through the ages, have rebounded from the sky and the ocean, and have thinned away into the emptiness through which the world with its human prophets is eternally moving.

It is surprising to find a really thinking man poring in his mind over the little mischiefs which he thinks man can do without relating them to the infinitely wider field of destruction on which Creation stands. It is surprising, too, that though the learned in India and elsewhere today are

giving warnings and admonitions and prescribing remedies some one in another age deified Destruction as a Being who was lost in unconcerned meditation over His own doing and over the great mysterious mission which He was only fulfilling.

Man will understand more about his doings, about the dangers which terrify him, about the hopes and expectations which sustain him, and about the impulses which activate him if he would learn to talk less and think more by himself, broadening out his vision over the Immensity which surrounds him and relating his experiences and reactions to the cosmological cause and purpose of the universe of which he is a creature. If he would withdraw from his presumptions and positive assertions, and start with a mind open to receive whatever large and small things come before him, taking them not with fear or anxiety but with pleasure and a desire to seek what they reveal, he may find understanding.

J. M. GANGULI

A NOTE ON THE ABOVE

SHRI GANGULI'S essay on "Indian Thinking Today" has many appealing qualities — frankness, concern with the situation of Indian thinking, the sudden suggestive sidelight gleaming on the image of Shiva the Destroyer. It is in no spirit of controversy that the following reflections are offered to the reader as not irrelevant to Shri Ganguli's line of thought.

To rest content with an ancient text is surely a deadly complacency; dissatisfaction with existing theories is surely a stimulus to inquiry; but it is a stimulus only because one nurses the hope of building a more adequate theory. Human inquiry is never content till it has communicated its finding; and the communication, alas! as seen from the outside, is only theory.

For Abelard was right. The truth is in things themselves, not in the theories we construct about them. Even a perfectly accurate conceptual description is no substitute for experience of a thing. Have scriptures and the great literature of the past, then, no value? Must each of us be islanded inexorably within his personal experience?

Now, is "experience" itself an absolute, given something, utterly independent of our choice? Surely not. Whether you agree with the teaching of the *Gita* or not ought not to depend on what events you happen to have gone through before reading it. Not even the *Gita* can exhaust the nature of Reality in explicit assertions; but it suggests, surely, that there exist levels of consciousness to which belongs the kind of *experience* — an immediate, vast apprehension of the Universe — represented figuratively, as it were, by the text, and it suggests means of

attaining that experience for oneself.

"One's own realization," that is to say, can follow from accepting tradition, where the tradition explains *how* one can transform oneself to see that which one's great predecessors have seen. After one has done so is the time to consider what farther reach of vision is possible. All assertions about Reality are incomplete; but teachings about the Path are indispensable, since they alone convey us beyond the need of assertion and denial to the immediate apprehension of that *veritas* which transcends theories.

G. R. C.

EMBRYO

From milk-pod bursting free —
    White plume wind-winging up the Milky Way
To play hide-and-seek among the Pleiades
    (Seeking ever
Ever secret Merope)
Intimate communicant of stars and birds and cherubim —
I reached for the far reaches of the earth and sky
    Everywhere — ever *why*?
    To know.....to know....to know
    How the creatures of each season
    Grew into their native region,
    How the peoples of each race
    Grew into their natural place,
    How they lived and learned;
For these and more I yearned
Long after I was grounded in my native place
    And had begun to grow,
Roots deepening in the worm-turned earth.

At last I know that deep in me,
    Clear as coiled microfilm,
Is the live miniature of all humanity —
    The first and final mystery.
        As, in the seed,
        The weed in embryo,
    Enfolded from root to leaf,
    So infinity is briefed
        In my sheath.

DOROTHY ELLIN FLAX

NEW BOOKS AND OLD

AN APPRAISAL OF METAPSYCHIC PHENOMENA*

M. SUDRE'S REPUTATION as a dedicated student and painstaking analyst in this fascinating and many-facetted field is secure. His *Introduction* to parapsychology, first published some thirty years ago, showed his wide knowledge and firm grasp of the subject; and this present book is a successor to that work, and is particularly, as one would expect after that lapse of time, a re-examination of its author's conclusions in the light of modern scientific thought and techniques. His conclusion then, and now, is that the great majority, if not all, of metapsychic phenomena, including most (if not all) of those reported in association with "physical mediums," arises from the activity and interplay of biodynamic energies and processes, without any "transcendent" intervention. That conclusion is accepted today by many who have well considered the nature of the phenomena and their incidence.

The position could, perhaps, be stated in these terms. It may be helpful to think back to Neanderthal man, whose psycho-mental content and equipment became halted, stabilized, at a certain stage of development; for some reason he went up a blind alley along the evolutionary path. Had it been possible for one of the species to contact *homo sapiens,* much that the latter did "naturally" would have seemed to him (had he had that power of observation and thought) to be "parapsychic" — to him, *super*natural. In the case of *homo sapiens* himself, the psychic potentialities of the species generally have become conditioned and restricted by the "struggle with Nature," by mankind's necessary preoccupation with "the practical business of living." Perhaps here and there an individual human organism escapes (inheritably) some of the stresses and inhibitions that these efforts of life to maintain itself and to master its environment impose, escapes the pressures in such fashion that the latent psychic energies which pervade the world "break through" and issue as "paranormal" manifestations. And when that happens, we would have the "medium," an individual who produces phenomena that are "para" to the ordinary man, whatever the phenomena so evinced may mean. As indicated, it would not be a question of "higher development" (some mediums, it is well known, are of retarded development) but of "a door being opened," in a given case, a door which *exists* in all cases but by and large is at present barred to the ordinary man because world competitive pressures compel him to concentrate upon the "practical-life" door. That all men have unused, because unawakened, parapsychic-psychological powers is shown by the various Yoga systems and by, among others, the Gurdjieff-Ouspensky school.

In this *Treatise* M. Sudre repeats much of the material of his *Introduction,* and in so doing plainly his main purpose is to "hammer away" at those scientists who still apparently are unaware of the diversity and impressive character of parapsychological phenomena, or if they have heard of them

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* *Treatise on Parapsychology: Essay on the Scientific Interpretation of the Human Phenomena known as "Supernatural."* By RENE SUDRE. Translated by C. E. GREEN. (George Allen and Unwin, Ltd., London. 412 pp. 1960. 35*s*.)

remain sceptical as to their actuality, the fact of their occurrence. One feels that this orientation of his work tends to make the author at times unduly respectful towards the "scientific mind," which, in fact, is often quite stupid when it turns from its own specialized field to other fields of enquiry. Thus it would seem that there is too much insistence on the author's "unemotional" approach — one gathers that it is always "emotional" to admit the possibility that some parapsychic, paranormal phenomena may be due to activities of intelligencies other than those of the medium (or "subject") who manifests them, and of the persons who at the time are witnessing them. In fact, one who accepts the spiritist interpretation for some of the phenomena may have acted on reason alone and be more truly objective and dispassionate than some scientists, not a few of whom have shown themselves to be quite highly charged with feeling, taking the form of an evident fear that something might be proved to them that would topple the ivory tower of their narrow specialization.

M. Sudre's treatment of the spiritists' "classic case," the Myers-Gurney-Podmore-Sidgwick series of "Cross Correspondences," is a case in point. The Correspondences, it is well known, consisted of communications received through a number of different automatists, who, scattered about, demonstrably could not have been in collusion. They contributed "bits and pieces" which by themselves meant nothing, but which, when put together, were found to have an extremely subtle and significant meaning in common. The erudite nature of the constituents of this "jigsaw puzzle" was so much beyond the normal knowledge and reach of most of the contributing automatists that the conclusion seemed unavoidable that some intelligence external to the group must be at work. M. Sudre does not accept this. In his view, Mrs. Verrall, one of the automatists, was the agent and "contriver" of this very remarkable literary "puzzle," not intentionally and consciously, but *via* her subconscious, and so achieved "telepathic communication among the group. The fact that the Correspondences continued after Mrs. Verrall's death is awkward for the theory for, if she were indeed the maker of the puzzle, then its continuance obviously implied her own persistence after death; but M. Sudre decided that the continuance was due simply to "the persistence of an association maintained" (among the remaining living researchers and automatists) by virtue of their "belief in survival." That is to say, it is held that that belief was in itself capable of maintaining the Correspondences. As there is no evidence whatsoever that any even very simple, concerted, planned action — much less such a sustained, profoundly-schemed and highly-intellectualized concordance as is here involved — can be accomplished in the parapsychic field by a fanciful speculation than a sober scientific hypothesis. The idea of a mind soaring out into the nebulous region of a number of other minds, plotting a dazzlingly complex "game" there and achieving a superb mastery in its arrangement and presentation, calls for credulity; and it is no wonder, therefore, that many attentive students of the case feel that action by an external intelligence or intelligencies, which used each one of the group as a particular "performer" in the task, is the more likely and, indeed, the more intelligent supposition.

CHAS. J. SEYMOUR

"PHILOSOPHY OF JUDAISM"*

This book not only is a major contribution to the field of Jewish philosophy but also paves new ways in the field of religious philosophy in general.

Unlike most works on religious philosophy, it does not start with such questions as the "Nature of God" or dwell on such basic issues in theology as the After-life. These questions and the like are not even touched! The reader faces here an entirely new approach to theology which is both original and modern.

The starting-point of this work is the idea of the polarity of all life. The world is like a pair of scales which tends to be in equilibrium. This is so in all realms of life — the biological-chemical, the socio-economic, the political and the psychological. The world does not move automatically towards progress as most modernists believe. The world of nature tends rather to keep its equilibrium. When "progressive" changes occur in one aspect of the world, other changes are also bound to occur in other aspects which will bring about destruction — in order to restore the equilibrium.

The unique fact about man is his creative instinct which aims at changing the world and its structure. To achieve this aim, man is fighting against the forces of nature.

The chief function of a genuine religion, according to our author, is to help man in his struggle against the blind forces of nature and to aid him to bring about spiritual progress. The Biblical myth of creation is described as a symbol for this attempt of man.

The "fall" of man was not a result of man's rebellion against a capricious commandment of God, but failure to avoid excessive use of his natural functions, which leads to a distortion of his spiritual fulfilment.

The Enslavement in Egypt is viewed by the author, in line with certain traditional interpretations, as the symbol of enslavement to matter — the pyramids being to the present day the symbol of the passionate desire of ancient Egypt for material aggrandizement. The Exodus symbolizes man's flight from materialistic subjugation to spiritual freedom.

The entire Jewish Legislation of the Torah is viewed from this point of view: as methods to aid man in his effort to establish his life on a new spiritual foundation instead of being subjugated to the Law of Nature and its forces. Outside of the moral laws of Judaism, which were fully accepted by the non-Jewish world through Christianity, Islam and modern literature, there are mainly two sets of laws that puzzle the non-Jewish onlooker: the so-called dry and meaningless laws of purity and the laws regarding the Sabbath.

The author explains that the laws of purity are merely a device to limit the amount and the ways of man's participation with nature, so that he can grow beyond nature into the spiritual world. Thus, certain foods are forbidden and certain objects are not to be used, so as to help man to control and discipline himself against the complete dominion of nature.

This is why Judaism is so strongly against idolatry. Not that the "other Gods" were not strong and effective, but they were symbols of the forces of Nature; and the ideal of the Jewish Torah was to help man grow beyond these forces.

The Sabbath day is presented in a

* *Philosophy of Judaism.* By JOSHUA ADLER. (The Wisdom Library. Philosophical Library, New York. 160 pp. 1960. $1.25)

new light. It is not merely a day of rest for man. Being the day when God completed his functions, it is the day that challenges man to start creating — spiritually. Throughout the weekdays man is a slave of Nature. On the Sabbath he is to separate himself from all natural work and to devote himself entirely to spiritual creativity. This is the meaning of the Sabbath holiness, and this holiness is to be gradually transplanted also to the weekdays and made to permeate them as well, by spiritual creativity.

The points mentioned above are considered by the author to be universal and true to most religions even though discussed in their Jewish context. The following he considers unique to Judaism: (1) the *Sacrifice* of the Self; and (2) the concept of the *Choice of Israel.*

The author believes that the Jewish concept of sacrifice is unique in its being sacrifice with no purpose — only as an acknowledgment of God's existence and with no expectation of results. The author surely is not closely acquainted with the basic teaching of the *Gita*'s "*Karma Yoga*" regarding action with no attachment and no expectation of fruits, or he would not consider this a unique trait of Judaism.

He illustrates this thesis by comparing the sacrifice of Isaac to the sacrifice of Jesus, the first being the sacrifice of the self, with no expectation; the second, with the reward for the followers of Jesus. While the Jew is to sacrifice himself for God, the Christian expects God to be sacrificed for him, the man.

The concept of "Israel" as the "Chosen People" is not a matter of pride or vanity, but of faith in a special mission that the Jews have in the world to keep the equilibrium of the world by strictly observing strange laws that in a subtle way help to maintain the Universe and at the same time also serve as an example of a holy community.

The author is fully aware that most Jews are unaware of this task and many of them are far away from fulfilling the ideal life; yet the ideal is there, and, if more understood by Jews themselves, it will increase their sense of responsibility as a spiritual community that has the task of serving as an example, a light to the world, by acts of self-sacrifice.

The book is written with deep thoughtfulness and with humility at the same time. It is hoped that it will help to dispel some wrong notions in India about Judaism that stem from the fact that Judaism is known here mainly through Christian missionary propaganda or books written on Judaism by prejudiced Christian scholars. It is interesting to note that, while Hindus accept with scepticism the judgments of Christian writers about Hinduism, they accept with no reservation the Christian verdict on Judaism.

The writer of the present lines (not being Orthodox or traditional but rather a liberal, and therefore not in agreement in all details with the author of our book) feels tempted to add, nevertheless, to the defence of traditional Judaism that, far from being a dry mechanistic system of legalism, it is an elaborate system of discipline; and in this sense resembles very much Hinduism with the elaborate codes of the Dharma Shastras.

Another false notion is regarding Jewish exclusiveness. Though it is true that Christianity took the exclusive attitude of the Old Testament, Judaism itself has grown beyond it. The pious and righteous men of the Gentiles are, according to the Talmud, as meritorious as the Jews.

The unique way of life and the extra laws regarding food, dress, etc., laid down for the Jews are very much

like the laws of the Brahmins in India. Indeed a right way of looking upon the Jews is as the "Brahmins of the West." The basic moral ideals would be the same for them and Christians, but they have to submit to a stricter discipline. In this way they can be said to be "chosen" for more self-sacrifice and as an example.

ELISHA NATTIV

Pythagoras and Christianity. By HOBART HUSON. (The Pythagorean Press, Refugio, Texas. 20 pp. 1960.)

In this valuable address, first given at the Symposium of the Philosophy Class of Trinity University, San Antonio, Texas, on February 3rd, 1960, Mr. Hobart Huson examines the influence of Pythagoras and his teachings on Christian doctrine. Certain well-known doctrines which Christian theologians usually fight shy of have been shown to be part of Christ's teaching with well-authenticated references. His main contention is the thesis

> that the mystical life and teachings of Jesus are exemplifications and demonstrations of the philosophy of Pythagoras and that the "Gospel according to St. John" is in the main a Pythagorean writing.

Students of the life and ministry of Jesus have noted a gap of several years in his early manhood and it has been suggested that these years were spent with the Essene sect which owes its origin and main teachings to Pythagoras. The recently discovered Dead Sea Scrolls are said to confirm this.

Chief among the doctrines attributable to Pythagoras's influence are: the teaching that if a man knows himself, he will know God and the Universe; the distinction between the unreal, temporal, transitory things and the eternal things perceivable only by the *Nous*; the doctrine that the physical body disintegrates after mortal death, that the soul pre-exists the body; the doctrine of the hierarchies; the doctrine that the individual soul is an in-building and up-building process culminating in its spiritualization or rebirth; that to be saved unto eternal life, a man must be born again; that any man may become a god, not Jesus only; that the stages of Illumination, Transfiguration and Apotheosis may be attained during terrestrial life; that by spiritual rebirth man attains godlike nature, and becomes a son of God possessing the spiritual powers manifested and demonstrated by Jesus — what Jesus was, any man can become.

Quoting from Dean Inge, Mr. Huson concludes:—

> Neo-platonism [Pythagoreanism] differs from popular Christianity in that it offers us religion, the truth of which is not contingent on any particular events, whether past or future. It floats free of nearly all the "religious difficulties" which have troubled the minds of believers since the age of science began. It is dependent upon no miracles, on no unique revelation through any historical person, on no narratives about the beginning of the world, on no prophecies of its end. No scientific or historical discovery can refute it, and it requires no apologetic except the testimony of spiritual experience....

D. GURUMURTI

An Apostle of Freedom: Life and Teachings of Nicholas Berdyaev By MICHEL ALEXANDER VALLON. (Philosophical Library, New York. 370 pp. 1960. $6.00)

Mr. Vallon dedicates his book to his "companions of the French Underground of the Vercors who fought and died for the cause of Freedom." It is appropriate that the author of a book

about Berdyaev should be able to make such a dedication. What Berdyaev has to say is of immediate and immense practical importance to the fighter for freedom. Exiled and imprisoned twice over, he shirked none of the challenges of our time and won through to a serenity of spirit that enabled him to write his biography, *Dream and Reality*, in Paris between 1940 and 1947. He refused to leave France, openly denounced Nazism and was saved from a concentration camp only by the protection of an unknown admirer ranking high in the German secret police. Cambridge hailed him as a modern Socrates when it conferred the degree of Doctor of Divinity, *honoris causa*, upon him a year before his death.

Tested over and over again in action, Berdyaev's philosophy is as inspiring as his life. Mr. Vallon introduces it in a way that shows how much it has meant to him personally. He is cogent and to the point. After a chronological account of the philosopher's life, he gives a systematic presentation of his teachings and concludes with a comparative study of his religious philosophy and Russian and Western thought. This book is indispensable in the study of Berdyaev's own works.

Berdyaev allowed nothing to shake his conviction that man is destined to freedom, not to servitude. He was uncompromising in his defence of disinterested truth, of independence of the intellect and the right of personal judgment. Despite all the terrible happenings of our century, he was neither cynical nor pessimistic. He attributed the crisis through which humanity is passing to the end of Humanism and the Renaissance. Dehumanization and depersonalization shake man to the roots. Contemporary man, inwardly divided, deeply disillusioned, with a conscience disintegrated and a heart seized by anxiety, is exhausted of creativity and has ceased to be the supreme value. The way out of this dilemma, a way which Berdyaev discovered and followed himself, is the way of spiritual regeneration. He writes:—

> Through dividedness, pain and suffering man ascends to wholeness, unattainable for consciousness, to regeneration and bliss in God. Through the experience of evil he reaches the highest good.

For him the spiritual life is not a running away from the flesh. It is a life that is spiritual in all its wholeness. True asceticism consists in a transfiguration of man's being by the spirit, its irradiation.

> Freedom [he writes] is attained neither through ascetic denial nor through naturalistic glorification of the flesh but through inwardness, whereby no part of man's nature is external to him.

He denied the schism between secular and spiritual and believed in the sanctification of life, of universal culture. "It is not only not possible," he wrote, "to love heaven and earth at the same time; it is not possible to love them separately."

LILA RAY

The Visvabharati Quarterly. Edited by KSHITIS ROY. (Silver Jubilee Issue. Vol. XXV, Nos. 3 & 4. 319 pp. 1960. Rs. 10.00; 20*s*.; $5.00)

In this sumptuous Silver Jubilee Number (1945-1960), the aim of the editor has been to give us "the best and the most representative of WRITINGS and ILLUSTRATIONS appearing in the past issues." Although the volume opens with Tagore's brief but memorable essay on Visvabharati written in 1923, writings *on* or *by* him have as a rule been excluded. Even so, the editor has had abundant material to choose from, and the volume is accordingly

as rich in its total contents as it is varied in its display of individual items. Fiction, poetry, discussion, criticism, reminiscences, all find a place here, and the contributors are gathered from Asia and Europe, and include some of the finest men and some of the most stimulating thinkers of our time. There are poems by Laurence Binyon, Sarojini Naidu, Ernest Rhys and Yone Noguchi, and there are stories by H. W. Nevinson, Annada Shankar Ray and Geza Gardonyi. There is an illuminating discussion of the problem of human unity from the pen of Moritz Winternitz, and there is a fervent plea for "peace through Education" by Maria Montessori. C. W. Stork writes on Hofmannsthal as a lyrist, Derek Stanford on Dylan Thomas and Buddhadeva Bose on Pramatha Chaudhuri. Shanker Lal Kaul tries suggestively to link the work of Sri Gaudapada, Shankara's grand-preceptor, with that of Sri Aurobindo. There is a friendly, yet frank, article by J. B. S. Haldane entitled "A Biologist Looks at India" — but it was written in 1952. some years before he elected to become an Indian citizen. In his article "Existentialism and the Crisis of Western Man," E. L. Allen examines the work of Heidegger, Sartre, Jaspers and Marcel, and concludes that "common to all four is a protest on behalf of the person against the mass and against every tendency in modern life that would reduce the person to the status of the thing." The articles on sculpture and painting, the reminiscences of Kakuzo Okakura, Dwijendranath Tagore, Gaganendranath Tagore and C. F. Andrews, and the many reproductions in colour or in black and white also contribute to the varied richness of this volume.

K. R. Srinivasa Iyengar

Gilbert Murray: An Unfinished Autobiography. With Contributions by His Friends. Edited by Jean Smith and Arnold Toynbee. (George Allen and Unwin, Ltd., London. 225 pp. Illustrated. 1960. 25*s*.)

This volume is divided into two parts. The first contains 103 pages of Murray's unfinished autobiography and is supplemented by some personal notes, by Jean Smith, based on correspondence now in the Bodleian Library at Oxford. The second part is devoted to essays from seven friends — Salvador de Madariaga, Sybil Thorndike and Lewis Casson, Jean Smith, Isobel Henderson, Bertrand Russell and Arnold Toynbee. These testify to the breadth of Murray's sympathies and to the depth of his liberal humanism. Madariaga says that Murray was a "civic monk"; and I agree with that imaginative definition of one who was one of the architects of the League of Nations and practised the civic religion of peace and tolerance throughout his life of ninety-one years. Also we are introduced to the teacher of Greek and to the man who took a great interest in classical drama and was a translator of plays from 1902 to 1956.

Bertrand Russell and Arnold Toynbee focus attention on the mind and wisdom of a many-sided scholar. Toynbee says: "His work for peace was an expression of his life-long liberalism, and liberalism was the link between his public work and his scholarship." Like his friend, Lord Robert Cecil, Murray believed the moral law to be paramount; and thus he had no kinship with modern politicians who passed over principles in favour of expediency.

This Australian-born scholar who attained world-fame as a scholar was of rare intellectual stature. Throughout his life he gave evidence of the most exquisite intellectual balance, so that

his ideals, always directed toward great heights, were in no way smirched or encumbered by his personal conduct. In thinking of Gilbert Murray we come into contact with a mind that was outstanding and was able to remain "reasonable and gentle even under great provocation."

E. W. MARTIN

The Creative Imagination. By KENNETH C. BARNES. Swarthmore Lecture 1960. (George Allen and Unwin, Ltd., London. 114 pp. 1960. 4*s.* 6*d.*)

Sir Charles Snow's Rede Lecture for 1959 deplored the fission of science from the arts, and the creation of a situation in which the scientist was "the one-eyed man in the country of the blind." Mr. Barnes suggests that the liberating concept of imagination has the power to heal this divorce, just as it has the power to heal the rift between science and religion. He quotes Arthur Koestler: "Every creative act — in science, art or religion — involves ...a new innocence of perception liberated from the cataract of accepted beliefs." The importance of the creative imagination in the religious life, then, is the real kernel of this essay, and is expounded in a stimulating fashion in the centre of the book, which includes a historical, highly personal approach to Christ and an eloquent plea for an empirical, imaginative reading of the New Testament, free from the Platonic perfectionist ideas grafted on in the long history of the church. The church, indeed, comes in for much censure; Italian religious processions seem to him "not without a dark barbaric element"; sermons on the B.B.C. give him an "overwhelming sense of the decline and death of Christianity." However, keeping the light of science in our eyes, and not expecting "anything to come to us magically . . . only through a conscious deliberate search," Christianity may yet outgrow "the ecstatic adoration and near-idolatry," and recognize "what it means to be the companion of Christ in discovery." Some may find this a little desperately optimistic for the twentieth century, but to those who have read Pierre Teilhard de Chardin's *The Phenomenon of Man* the language of this lecture may seem to be more that of the future than that of outmoded nineteenth-century liberalism.

M. KAYE WHITEMAN

The Use of Reason. By E. R. EMMET. (Longmans, London. x+236 pp. 1960. 10*s.* 6*d.*)

The author of this book is an assistant master at Winchester College, and, presumably, aims at a school market. But of what age, of what sex, of what intelligence, of what social economic class, are the young students to be? I ask these questions because Mr. Emmet explicitly intends his book "to help and encourage those who read it to think more clearly" and he hopes that "we shall think more effectively if we think about our thinking more." It is evidently important that the enfranchised masses today should think soberly on peace and war. Is, then, Mr. Emmet aiming at the enfranchised masses? But, of course, it is not a criticism of his book if he is not.

Consistently with his practical purpose, Mr. Emmet follows his chapters on deduction and on induction with one on "Errors and Deceptions in Reasoning" and one on "Solving Problems." Each of his ten chapters has appended to it provocative exercises, to which solutions and hints at solutions are given at the end of the book.

The whole work is well shaped, and the writing is clear, direct and agreeable, with occasional traces of pedagogic humour.

Especially Chapter 5, on "Compound Propositions," with its section on "Truth Tables," has a contemporary flavour. But perhaps the book might have given a little more space to non-syllogistic deductive reasoning, although its chapter on the syllogism is fittingly brief. It implies, on p. 140, that a cause is a sufficient and necessary condition. Is it not, then, self-contradictory when it says, on p. 141, that "a given effect may in general be produced by a variety of causes"?

The book should certainly be useful to quite clever young people as a lucid and stimulating introduction to thought about valid thought. It may be commended even though not everyone in the enfranchised masses is quite clever, and even though it is not obviously true that thinking about valid thought is necessary for valid thinking, or that valid thinking is sufficient for wise thinking.

M. KAYE

Shakespeare's Public: The Touchstone of His Genius. By MARTIN HOLMES. (John Murray, London. xiv +237 pp. Illustrated. 1960. 25*s*.)

The essential condition of drama, unlike other arts, is that it must keep on good terms with a miscellaneous general public which is a prey to moods and fashions. Is it therefore true, as one poet has it, that "The drama's laws the drama's patrons give, For we that live to please, must please to live?' Or is the playwright the hidden persuader, the unacknowledged legislator, leading the audience through pleasure to his own illumination?

No doubt "what-the-public-wants" is the arbiter in the theatre of mere entertainment in any age. But what the poet wants, and the art of making the public want it too, is an essential of true dramatic art. Feste's last word may be "we'll strive to please you every day." But Hamlet warns the actors against the sort of acting that "though it make the unskilful laugh, cannot but make the judicious grieve; the censure of the which one must. in your allowance, o'er-weigh a whole theatre of others." If the players must please, they aim to please the most discriminating auditors, not just the average audience. There is to be a levelling up and not a levelling down. And what goes for the actors must. of course, apply at least equally to the author.

Ignoring this essential appeal to the "judicious" rather than the "unskilful," various writers from time to time present us with a Shakespeare who is a mere showman, a shrewd businessman giving the groundlings what they want, with the inevitable result that they devalue the plays. Mr. Martin Holmes balances precariously on the edge of this pitfall. He explains the differences between one Shakespearian play and another by differences — which he sometimes exaggerates — between the audiences at one and another of the London theatres of the time. He believes that the main characteristics of the plays are attributable to the fact that Shakespeare had the measure of these different audiences and trimmed his sails to suit them.

That there is an element of truth here need not be doubted. Consequently, Mr. Holmes sometimes provides interesting contemporary sidelights on particular plays. But, inevitably, the heart of each play and the inwardness of the educative bond be-

tween poet and audience eludes him at almost every turn. Public opinion is not "the touchstone of his genius" — it is touched by it.

ROY WALKER

The Greatest Problem: and Other Essays. By F. L. LUCAS. (Cassell and Co., Ltd., London. xi+335 pp. 1960. 30*s*.)

These nine essays on a variety of subjects are what one has learned to expect from their author; for the most part they are urbane and witty, scholarly and stylish; at moments they are impassioned, at other moments donnish, at a few others again so erudite that the reader begins to wish that Mr. Lucas would exhibit less and say more. But this last criticism applies extensively to only one of the essays, that on "Happiness," which tends to a certain fogginess and inconclusiveness, perhaps because, for all his learning, Mr. Lucas really knows no better than the rest of us what happiness is, or indeed whether it is.

Again as we should expect, the two essays on literary men are excellent. If that on Tolstoy is somewhat spoilt towards the end by a didacticism scarcely more acceptable than Tolstoy's own, that on Housman is probably the sanest and most illuminating study yet made of that enigmatic man, at once a major scholar who matters little and a minor poet who matters much.

But by far the most important essays of the nine are two which discuss urgent contemporary problems. Ultimately we do not perhaps very much mind what Mr. Lucas has to say of "Books" as they have affected him personally, or of "Translation" as he thinks it ought to be, though on books and the translation of books he is of course at his sensible and sensitive best, but the essays called "The Greatest Problem of Today," which is that of over-population and what it already means and increasingly may mean, and "Testtuberculosis," which is subtitled "The Menace of Science to the Humanities," are both of them beautifully and undeviatingly to the point. The first does not need discussion here: there the greatest problem of our time stands. As to the second, while we have heard much lately of the damage which science may do to the arts and learning, we have heard nothing as objectively fair-minded, as deeply concerned for the realities of the human condition, or as essentially hopeful, as this essay. Clumsily facetious though its title is, it says deeply and profoundly what both scientists and humanists should hear, and says it in such a way that both could accept it, for it synthesizes their points of view.

All nine of these essays will give pleasure, though some more than others, and a few will give more than pleasure.

R. H. WARD

A LETTER FROM LONDON

London, December 1st, 1960

We are in the midst of another constitutional conference which will determine the future of a large population of the African continent. In fact the future of 8,000,000 Africans called the Blacks and 300,000 Europeans called the Whites, is being decided upon in London under the chairmanship of the Colonial Secretary, Mr. Ian Macleod. He is a popular Secretary in dealing with the African problem and every one is looking forward to a successful outcome of the present discussions that are being conducted by 80 representatives of the European and African people.

The Constitutional Conference has been convened to decide what is to happen to the Federation, consisting of two Colonial Office territories, Northern Rhodesia and Nyasaland and the European-run territory of Southern Rhodesia, which has been self-governing since 1923. Northern Rhodesia has a population of 73,000 Europeans and 2,280,000 Africans. Nyasaland has 9,000 Europeans, 2,750,000 Africans. Southern Rhodesia has 215,000 Europeans, 2,630,000 Africans.

The Europeans are aware that they are no longer in a position to impose Federation on the large African population by force. The Africans have made it plain that they take the view that the Federation is the creation of the Europeans without any consultation with the Africans. That is why the Africans have come to London to bust it.

Mr. Joshua Nkomo, President of the National Democratic Party of Southern Rhodesia, who had come to London uninvited is now invited to be part of the Southern Rhodesian delegation to the Constitutional Conference as well as the Federal Review meeting. He, Dr. Hastings Banda, who is called the "Messiah" of Nyasaland, and Mr. Kenneth Kaunda, another political detainee like Dr. Banda, are unanimously opposing the Federation.

The recent report of the Monckton Commission which studied the Central African Federation, did not recommend an immediate break-up. But it suggested that the territories should be free to secede after five years. This recommendation is not acceptable to Sir Roy Welensky, the Prime Minister of the Federation, and Sir Edgar Whitehead, the Prime Minister of Southern Rhodesia. Mr. Nkomo claims that African opinion in the colony is solidly behind his National Democratic Party. He returned to the colony only a few days ago after a two-year exile. He found the political situation most disturbing. He thought that if Sir Edgar Whitehead returned without a settlement, there could be a "major explosion." He also thought that there was a prospect of success at the Constitutional Conference if the British Government, on whom a major onus rested, did not fall for the superficial "manipulations" that Sir Edgar's government was making in order to impress outsiders.

Both the British Prime Minister and his Colonial Secretary, Mr. Macleod, have given guarded hints that they are in favour of (1) abandoning the Federation, (2) making rapid progress towards accession to power by Africans and (3) ending the colour bar in Southern Rhodesia. They share the view expressed in the Monckton Commission Report that "the wind of change in Africa has become a hurricane."

If Mr. William Teeling's private Bill becomes law, the British reader who

borrows books from the public libraries may have to pay more or may even find less books on the library shelves. Mr. Teeling's Lending Rights for Authors Bill, which is to be debated in Parliament before the House of Commons adjourns for Christmas, proposes that every public library should pay a penny every time a copyright book is loaned. This will also apply to lending libraries which issue more than 2,000 books a year. This is expected to bring in between £1,000,000 and £1,250,000. The scheme would work this way: Publishers would tell libraries on which books payment was claimed. (An Author's copyright expires 50 years after his death.) Libraries would keep a record of every such book, and the local authority would make a return, together with the sum involved, to an Authors' and Publishers' Lending Right Association, similar to the Performing Right Association which collects fees for all music played publicly in this country.

Sir Alan Herbert is the "father" of this idea. He says the principle behind the Bill is "Repeated payment for repeated use." If it goes through it will come nearer to enabling the author to live by his writing. The Authors' and Publishers' Lending Right Association would be run on subscriptions deducted from the new copyright fees. The division of the rest of the annual income has not been worked out but Sir Alan has suggested that it should be on the basis of fifty per cent between the author and his publisher. In suggesting this, he has referred to the Scandinavian countries where schemes of a similar type have been working satisfactorily for all concerned.

But the Library Association, representing most of the country's librarians, is opposed to the Bill. It claims that it is the publishers' responsibility to ensure that authors are properly paid, even if this means increasing the price of books. Similar opposition has come from the Association of Municipal Corporations and the County Councils' Association. According to them the scheme would mean that money which would be better spent on books would have to be diverted to extra staff or overtime to keep the necessary record. It would mean fewer books. Otherwise, the taxpayer would have to make up for it by paying higher rates. Or it may also mean an additional fee for library books. One county council official thinks that, in his area, it would mean an extra expenditure of £50,000 a year, or a ½ *d.* rate.

Of course, Sir Alan cannot accept this position. He says that the borrower should be charged. The idea of free books is, in his view, completely out of date. And he has had hundreds of letters from people saying they would be very willing to pay something towards their library books.

British publishers made a record turnover of almost £67,000,000 last year. Their sales overseas, especially in South-East Asia and Africa, accounted for 37 per cent. The figures of the turnover which have begun to come in for 1960 show that Britain's export business in books is very healthy. The former "backward" countries are reported to be buying large quantities of technical and educational books. British publishers who compete with one another in securing overseas market are now showing signs of worry, owing to the Russians' entry into the field. The Russians have started printing in Russia plenty of children's books in English for sale abroad. These books, which are printed on good quality paper and are well designed, are reported to be selling faster than British titles of similar quality. Most of these books, which are subsidized,

are sent by the Russians to India, Pakistan, Ceylon, Burma and other parts of South-East Asia.

SUNDER KABADI

LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra** writes of the recipients of the Prix Goncourt and the Prix Renaudot; the successful production of Tagore's *Chitra* at UNESCO's Hall; and the marriage of his young daughter Gitanjali.—ED.]

THIS IS THE TIME of the year for literary crowns. A month ago the Nobel Prize for literature was awarded. Now, in France, the most respected literary prizes — the Prix Goncourt and the Prix Renaudot — have been won by a Rumanian in exile, Vintila Horia, for his novel *Dieu est né en Exile* and by Alfred Kern for *Le Bonheur Fragile*.

It is not the first time that foreigners have won these prizes. Twice before two Belgians received the prize, but one might easily point out that French is their language, whereas it seems more impressive for someone whose language is not French to have earned such a distinction. In actual fact Horia learned French in his youth from an old blind woman who would recite to him the great passages from Baudelaire in a remote village of Tomi in what is today Rumania. I am looking forward some day to reading Horia's book. I had to wait nearly a year to read the last Prix Goncourt: *Le Dernier des Justes* which I found held my attention from first page to last. That in itself is not sufficient praise. The book is by a man who has suffered deeply and long and is a testament of faith in and love of humanity.

Alfred Kern's novel *Le Bonheur Fragile* is the story of an artist in search of himself and of his rôle in the world. It is also a love story to the extent that the hero's wife provides the inspiration and devotion necessary to the artist to overcome periods of deep depression.

None of the great prizes in France, including the Prix Femina and the Prix Interallie, are financially rewarding. They are largely symbolic in terms of money but of immense value in terms of prestige and future sales. The Prix Goncourt is worth less than ten dollars. It is common knowledge, however, that the sales of these prize-winners reach the figure of 100,000. *Le Dernier des Justes* has already sold half a million copies.

Thanks to some good friends, the production of *Chitra* went off well. Its great success — I received many letters of congratulation — was due to the very human and warm relations I have established over the years with people of every description, artists, musicians, actors and playwrights. Without their goodness and their immense friendliness the Tagore celebration would not have been the real achievement it was despite the poor acoustics, for UNESCO's Hall is ill equipped. I wanted it to be a co-ordination of efforts but this did not always happen as indeed it should have done. Credit, however much one may have worked for it, cannot, and should not, come to one person; credit should be shared and justly distributed. I know that only the genuine co-operation of friends, producers, actors, musicians, diplomats, made the production the success it was and I would not have it otherwise.

Dr. Radhakrishnan, whose marvellous speech moved us all, came out from the hall as he always does, relaxed and smiling, and greeted me with the

words: "Tell them it was good." He knew how anxious I had been about the whole show on the previous day. At one moment when it had looked as though the performance would just not come off, Dr. Radhakrishnan had calmed me by saying I need not worry as I had done all there was to be done.

Last week my daughter Gitanjali caused me, by her marriage to a young educational psychologist from Venezuela, to take a personal part in Orient-Occident cultural exchange. It almost seemed to me as though I had become the director of the Centre D'Echanges Culturels Orient-Occident just to share in this exchange in an intimate way. I think Dr. Radhakrishnan, who blessed the couple after the Hindu ceremony at the residence of the Indian Ambassador, expressed it nobly when he addressed Ambassador Picon-Salas of Venezuela with these words: "Our countries are now closer than ever. I have given to your country a daughter. You have given to my country a son."

I was told that my daughter, a sociologist and a linguist, is probably the first Indian girl to have married a Venezuelan. Roberto Geuvera, her husband, is among other things a poet and a journalist, but it will be in the Institute of Child Education that he will work when he returns to Caracas.

BALDOON DHINGRA

TAO ETERNALLY

TAO is the Divine Way. From Tao the universe comes forth and to Tao it returns, in an eternal cycle of unceasing alternation. From Tao comes also the idea of One Indivisible, whence comes the idea of One Divisible; and from One Divisible comes the idea of Two, from which all things come. The Universe is formed on the basis of complementary elements, such as spirit and matter, night and day, land and water, male and female. The periodic appearance and disappearance of the universe constitutes Eternity.

Instinct is the source of thought and feeling which, mounting to the brain, become reason and intuition. Metaphysically, reason is masculine and intuition feminine. Reason operates in the outer world of the physico-mental; and from the analytic study of earth life and the universe, the rational mind of man beholds the visible world of space, time, and causality in which he lives and labours with the guidance of his five senses and in obedience to the laws of Nature. Intuition operates in the inner world of the psycho-spiritual; and from the synthetic images and ideas that come in flashes of illumination, the intuitive mind of man envisions the psychic and religious tasks which he is destined to perform in the invisible world of infinity, eternity, and simultaneity.

MERTON S. YEWDALE

ENDS AND SAYINGS

"————————ends of verse
And sayings of philosophers."
HUDIBRAS

A most significant and forward-pointing article appears in *Hibbert's Journal* (October 1960), "The Coming Copernican Christology." In it Professor Woodbridge O. Johnson, of Park College, Missouri, U.S.A., indicates a parallel development in astronomy and theology. In the former the Copernican revolution successfully displaced the earth from its supposed place at the centre of the universe and showed the sun truly in its central position in the system. In theology, however, the parallel transformation still has to be carried forward to acceptance. Christology needs to be "centred in God as Logos rather than in Jesus of Nazareth." The increase in scientific discovery and "the growing probability of intelligent beings on other planets" as also the upsurge of the great Asian religions and their impact on Western thought — both these have made people see how outdated and provincial is the dogma

> that a remote Creator God invaded his universe once and once for all at only one point in space-time when he assumed the body of a Jewish carpenter 1950 [*sic*] years ago in Palestine on the planet Earth.

That doctrine is culture-centred rather than humanity-centred. Did God have no interest, or only an indirect one, in those many other nations and generations that could have no contact with that unique incarnation? Further, may it not also be "that other people needing spiritual salvation inhabit other planets in other solar systems in other galaxies"?

Professor Johnson suggests a reformulation of the doctrines of the Incarnation and the Trinity that will show "a number of self-disclosures of God in this and other worlds which revolve round God himself as their collective centre." There must have been many Christs in the past, and there will be others in the future.

It took many centuries before the Copernican conception was finally accepted generally, and this suggested Christology, though by no means new, will, at present, still be for most Church followers "a shocking heresy." But Professor Johnson traces most ably the way in which its influence has grown, and indicates which of the modern theologians, philosophers and historians are helping to give it substance. In various quarters there are attempts to break down the monopoly of Jesus in divine incarnation, and "to escape the tritheism which modern psychological understanding of 'person' makes almost inevitable," and an endeavour to bring the conception of the Trinity more in line with Neo-Platonism, Gnosticism, Vedanta and Buddhism. Professor Johnson's scholarly article, in which he uses a wide learning and admirable reasoning to demolish and present arguments on both sides, should be read by all who feel the need of a synthesis of thought and faith, universal in place of sectarian.

"Love and Philosophy in Indian Poetry" was the subject of a talk on October 28th by the Tamil poet and novelist, M. P. Somasundaram, at The Poetry Society's headquarters in Portman Square, London. It is good to note such signs of *rapprochement* between Eastern and Western cultures. The audience were given a general sketch, with special

reference to Sanskrit and Tamil examples, and also Tagore's poems, as an example of northern Indian writing.

It is obviously not possible for one person to speak with authority about the literary merits and poetic excellences of the literatures of the other Indian languages. Hindi, Marathi, Gujarati, Punjabi and Oriya, to mention only a few, have all been developed and enriched as fine literary media in recent years, resulting in the creation of high-class literature. (*India News,* November 5th, 1960).

English translations were recited by members of the B.B.C. and of the B.B.C. Indian Section, to the great pleasure of the audience.

The dangers of specialization in university education with the inevitable consequence of narrowness in the knowledge acquired, giving a distorted appreciation of men and things, were emphasized by Dr. Zakir Hussain, Governor of Bihar, in delivering the Thirteenth Convocation Address to the Punjab University recently. Defining the true aim of education, Dr. Zakir Hussain observed (as reported in *The Sunday Tribune,* December 18th, 1960):—

> The aim of the university, in the words of Ortega [y Gasset], is primarily and basically "to make of the ordinary man first of all a cultured person, to put him at the height of the times." The university should make him a good professional and do so "by the most economical, direct and efficacious procedures intellect can devise." At the apex of the university should be the search for truth, science as original enquiry and investigation to which those best fitted for the work should apply themselves. But the apex has to have a firm base of a cultured life, a life suffused with the vital ideas of the time.

Dr. Zakir Hussain then drew the distinction between instruction and education and emphasized the need for any true university to create conditions for the acquisition of knowledge and skill, which signified the enrichment and transformation of men from within rather than an imposition from without. The new Indian university of his conception could, according to him, come only as a joint enterprise of the teacher, the student and the administrator, all of them functioning fruitfully with complete freedom; for, he added:—

> it is only such freedom that can awaken and develop a true social sense, the sense that one is, by his acts of omission and commission, responsible for the growth of the society to which one belongs into a better and nobler society. It is only in such freedom that one develops that invaluable quality, moral courage, to speak out freely, frankly, fearlessly when the moral good of society is involved. It is only in such freedom that selfless goodwill can grow and the feeling created that the moral growth of personality and the moral development of society are mutually dependent. Universities are houses of ideas; enquiry and challenge are their function; to question established patterns is almost their business in a progressive society. Let society ensure that they can perform this function and do their business unhampered and unmolested.

As Dr. Zakir Hussain's present post of Governorship represents only a transient moving away from the sphere of universities with which he has been associated for long, he knows only too well the weakness that the present system of education has bred and the speed with which it is driving away from its right course. He was speaking to an audience on a subject which is of the highest importance, in a *milieu* that tends to distract thought from the fundamentals of university education and treats it as a mere tool in the pursuit of utilitarian purposes. He wondered why universities were multiplying almost hourly without sufficient preparation and requisite expansion of the

teaching apparatus, and added:—

> The new university has no ideal attachments, no philosophy, no urge to help in creating a national ethos, readiness to supply an intellectual and moral basis for the great enterprise of evolving a good life in a free country, no sense of mission to supply to a people, pulled in all directions by the narrow loyalties of caste and creed and language and region, the moral foundations of the wider loyalties to the nation and to the humanity. And this not out of any allegiance to science without presuppositions . . . or to knowledge without moral judgments, but just out of thoughtless routine anæmic indifference, and moral and intellectual debility.

Pointing out that the future hope of the country lay only in a generation of students who would not shirk their great responsibility, Dr. Zakir Hussain in conclusion appealed to them to build a cultivated mind and a free moral personality:—

> . . . you should be hard with yourself. Make every mistake an occasion for deliberate improvement. Hammer yourself into shape by constant intelligent endeavour. Strengthen your will, train your judgment, broaden your vision. Learn to be true to yourself, to be yourself and not just a copy. Discover your innate capacities, work assiduously to develop them and harness them to service of something high and noble, some higher value of life. Your road starts from your natural individuality, goes through the hard but exhilarating process of the harmonious integration of its diverse elements into a consistent character which, in the service of some great absolute value, attains the destiny of becoming a personality. From individuality, through character, to personality, in the service of noble ends, is the enchanting road of human progress.

That student indiscipline is a mass phenomenon with its roots in the chaotic state of present-day society is the theme of a thought-provoking article by Surinder Suri in a recent issue of *The Statesman* (New Delhi). Drawing a comparison with conditions in pre-Independence days, he argues that, quite unlike the student leader of those days who was almost invariably a good student, outstanding in studies, possessed of a large measure of intellectual curiosity and upright in character, a typical student leader today is a deviation from all traditional norms of educational life:—

> He is ambitious but not in winning honours in studies or sports, or in the normal cultural and social activities on the campus. According to educationists, the student leader is no longer outstanding in his studies nor does he evoke respect for his character. The good student has retired from the arena of leadership for he does not try to gain a following among his classmates. His motivations too have changed for he does not aspire to win the acclaim of his peers.

Is not this broadly true also of our society, in which political life too often attracts unscrupulous seekers and careerists?

Deploring the eclipse of the positive lead of the good student of the earlier days, and its replacement by the negativism and destructiveness of the new student leader, the writer further observes:—

> To some extent the change in the type of leader is due to changes in the composition of the student body. Many students entering the universities nowadays come from families where no one previously received higher education. The atmosphere of a university is novel to them and they do not know what to do with the freedom that obtains there. Those universities, *e.g.*, in U.P., which are traditionally permissive towards students, are the worst sufferers. But the lack of a clear understanding of the nature and causes of student indiscipline makes it impossible for the authorities to control it.

It is a harsh but none the less true

indictment of present-day Indian society that it is losing its loyalty to ideals and aspirations, and unless efforts are made to restore it, no amount of criticism of student indiscipline and behaviour can by itself solve the problem.

The statements of leaders may often be not profound in themselves; but even platitudes, when spoken with a sincere passion, acquire a certain profundity, and this was to be felt in the concluding remarks of the Prime Minister, Pandit Nehru, at his last monthly Press conference, when he observed:—

> Some people have the enormous advantage of having fixed notions which don't make them trouble to think at all. They are either fixed in one direction — admiration of everything that has happened — or fixed in the other direction — that is condemnation of everything that has happened. That is, in a sense, a state of mind which is not troubled by any of the mighty questions that affect the normal thinking of human beings.

This was, of course, said generally and might be applied to personalities on both sides of the cold war, and is not inapplicable to some who are outside it. Would it not be true to say that the existence of fixed mentalities is one of the basic reasons for the world's chaotic, disturbed condition today? Rightly did the Prime Minister, therefore, emphasize the need for both politicians and pressmen not to live from day to day but to view things and events against the larger perspective of decades and generations. He concluded:—

> As a matter of fact, the world is much more complicated, much more exciting, much more mysterious than many of our politicians and others seem to imagine. It is a fascinating thing to probe into these things which move millions of people, how they are fashioned, how they are conditioned, how they grow, reacting to various things. All this is very vague. All these problems are not simple problems of pros and cons, for and against; it is much more complicated. If it were not so, the world would be a much poorer place to live in.

GANDHIAN LITERATURE

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Printed and published by M. Narayan at W. Q. Judge Press [International Book House (Private), Ltd.], 1, Shri B. P. Wadia Road, Bangalore 4, for the International Book House (Private), Ltd., 9, Ash Lane, Mahatma Gandhi Road, Bombay 1. Edited by Sophia Wadia, "Theosophy Hall," 40, New Marine Lines, Bombay 1, India